

THE
Juvenile Instructor

VOL. 53

MAY, 1918

NO. 5



Let's Get The War Over!

It's up to America to finish what Germany started. It's up to us to put the final quietus on the monster of Prussianism.

How are we going to do it?

Not by exhibiting our patriotism to each other—not by waving the Stars and Stripes at each other—not by singing "America" at each other.

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Let's Get The War Over!

That's what we and our Allies all want, down to every man, woman and child. We are sickened of war's brutality and bloodshed. We are heart-sore from the hunger and tears of the starved, bereaved, hunted families of the soldiers—German as well as English, French, Italian and Russian.

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Let's Get The War Over!

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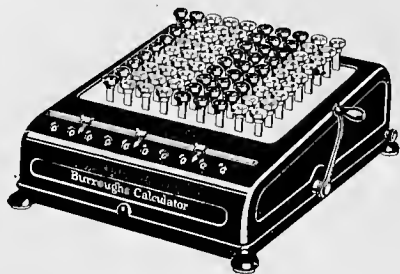
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CONTENTS

MISCELLANEOUS

| | |
|---|---------------------------|
| Battle Creek Falls..... | Frontispiece |
| Spring-Time—Seed-Time (A Poem)..... | Annie Malin 225 |
| Historic Places in Utah (Illustrated).... | Howard R. Driggs 227 |
| A Mother Young and Fair (A Poem)..... | Strickland Gilliland 232 |
| What My Faith Means to Me..... | James E. Talmage 233 |
| Richard R. Lyman (with Portrait)..... | Alice Louise Reynolds 234 |
| Dig In (A Poem)..... | 237 |
| Our Opportunities for Service..... | 238 |
| True Pioneer Stories..... | 245 |
| Theological Class, Chandler Ward, Arizona Group Picture)..... | 248 |
| na (Group Picture)..... | 248 |
|Edward T. Martin | 265 |

EDITORIAL THOUGHTS

| | |
|----------------------------|-----|
| A Notable Anniversary..... | 247 |
|----------------------------|-----|

SUNDAY SCHOOL WORK

| | |
|--|-----|
| Sacrament Gem and Concert Recitation for June—Uniform Fast Day Lesson for June | 249 |
|--|-----|

| | |
|---|-----|
| Choristers and Organists' Department—The Chorister and Organist During the Summer—The Power of Music to Prepare the Soul for Worship..... | 250 |
| Teacher-Training Department—Lessons for July | 252 |
| Parents' Department Work for June..... | 253 |
| Theological Department—Second and Fourth Year Lessons for June..... | 255 |
| Second Intermediate Department—Second and Fourth Lessons for July..... | 257 |
| First Intermediate Department—Second and Fourth Year Lessons for July..... | 259 |
| Kindergarten Department—Second Year Lessons for July | 263 |

CHILDREN'S SECTION

| | |
|---|---------------------------|
| The Gleam of the Silver Star. Annie Malin | 267 |
| Big House and Little House Stories..... | Ivy Williams Stone 269 |
| A Miraculous Escape from Death..... | 271 |
| Glad Tidings | Minnie Iverson Hodapp 272 |
| His Country's Need (A Poem)..... | Elsie C. Carroll 273 |
| The Shoe Ship (A Poem)..... | S. U. Pugh 274 |
| The Children's Budget Box..... | 275 |
| Dear Little Sheila | 278 |
| The Funny Bone..... | 280 |

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The Deseret News

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**1
/ 3**

Commencing Monday, April 1st, 1918, the price of the Daily Evening News was placed on the following basis:

| | New Price | Old Price |
|-------------------|-----------|-----------|
| BY THE YEAR..... | \$6.00 | \$9.00 |
| BY THE MONTH..... | .50 | .75 |
| BY THE WEEK..... | .12 | .20 |

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Beginning April 1st, *The Deseret News* announces the addition of a special news service, run in connection with such papers as the *Chicago Daily News*, *New York Globe*, *Boston Globe*, *Philadelphia Bulletin*, and the *Kansas City Star*. This service will be exclusive to *The News* in Utah, and will include special articles by the famous writer, Dr. Frank Crane, the noted war correspondent Herbert Corey, the famous "Bedtime Stories for Children" by Thornton W. Burgess, humorous illustrations, garden hints, and many other features. The special features run in connection with the *New York Herald* will be continued, giving *The Deseret News* a fresh value from and after the date named.



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GARDNER & ADAMS
Salt Lake City

Spring-Time—Seed-Time

By Annie Malin

Spring-time, seed-time!

'Tis wonderful to know
That giant trees, and plants, and flowers
From little seeds can grow.
They only need the sun and rain
And cultivation right,
To make the earth most beautiful,
A garden fair and bright.

Spring-time, seed-time!

'Tis wonderful to know
That in the hearts of children dear,
A garden fair may grow.
For seeds of faith, and truth, and love,
And charity most rare,
If cultivated in the heart,
Will bloom in beauty there.

Spring-time, seed-time!

'Tis wonderful to me
That all these precious, lovely seeds,
In children's hearts can be.
The Heavenly Father plants them there
And wishes all to try
To make them grow, that they may reap
A harvest by-and-by.



BATTLE CREEK FALLS

In Battle Creek Canyon, about Two Miles East of Pleasant Grove, Utah.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. 53

MAY, 1918

No. 5

Historic^c Places in Utah

By Howard R. Driggs

I

AN OLD TIMPANOGOS TRAIL

If you want a hike this summer, full of historic as well as scenic interest, take the old Indian trail up Battle Creek Canyon around Mt. Timpanogos into the head of American Fork Canyon. It is an easy climb through mountain scenery of an ever-changing delight, and it leads past places thrilled with memories of earlier days.

The train lands you in Pleasant Grove, about two miles from the mouth of Battle Creek Canyon, where the trail begins, and where the first battle between the pioneers and the Indians was fought, in February, 1849. An "auto" will take you right to this spot. From here you may climb on foot or on horseback all of the rest of the way. Suppose you give yourself up to my guidance right now, and take the trip.

Here we go along the street of Pleasant Grove that leads straight east of the railroad stations. A "pleasant grove" it is most of the way, through the fruit-laden orchards. The

old "grove," however, from which the town was given its name by President George A. Smith, about 1853, has disappeared. It stood at that time—a great bank of cottonwood trees—along "Grove Creek," just about where "Locust Avenue" comes into the street we are taking. In this grove, a few rods to the northeast, seven pioneer families, the first settlers in Pleasant Grove, made their log homes.

"Uncle" Orlando Herron, a pioneer of 1847, whose home we shall pass, can tell you all about it. He camped in the "grove" the fall before, when he with others was herding cattle for Daniel H. Wells and Lewis Robison, on the Battle Creek Meadows.

Up the road we go from his place, rising rapidly now above the fruit farms until, finally, we reach the creek itself—a crystal stream laughing and leaping along its course towards Utah Lake. And here we are on the Battle ground. Just below the power plant—along the stream and on the sage brush flat to the southeast they

fought it out—a party of pioneers under lead of Captain Scott, and a band



AT THE HEAD OF ROCK CANYON

of Ute Indians, who had been stealing cattle from the settlers.

Two of the men who participated in this fight have left the story of it in their own words. Shall we let them tell it to us?

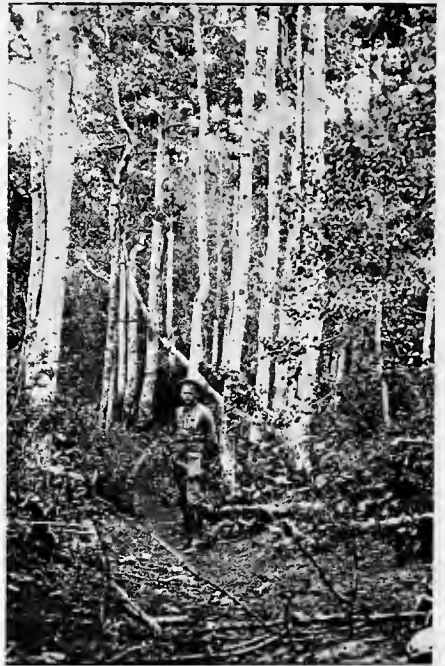
John Brown, one of the original pioneers, and for many years bishop of Pleasant Grove, wrote the following account of the clash, in his diary: "During the winter the Indians in Utah Valley stole some cattle and ran them off. Some thirty-odd of us were sent up to confer with them. The chief told us it was a little band of outlaws who had done the mischief and it was good to kill them for they deserved to die according to their own laws, and he sent two of his sons to show us where they were. We found them and made an example of four of the principal ones, which had the desired effect. This occurred on a small stream which was afterwards

called 'Battle Creek' from this circumstance."

In later years Bishop Brown went with his son, Dr. John Z. Brown, over the battle ground, and gave him a more detailed story of the occurrence.

The white men, he said, made their way by night up to "Squaw Hollow," about half a mile south of Battle Creek Canyon. Here they dismounted, leaving their horses in charge of two men. Captain Scott then divided his men in four divisions and they surrounded the Indians, who were camped right by the creek.

The captain, with his interpreter, took his station on "Pickup's Hill," directly south of the camp. From here they could see the whole situation.



THROUGH THE ASPENS

The interpreter then called to the Indians, telling them why the whites had come, and demanded a surrender.

At this old "Roman Nose," chief of the renegades, came out, and shouted that they hadn't stolen any cattle. He

told the whites to leave or he would shoot. The man, of course, paid no heed and the chief kept his word. The arrows began to fly. One man, Hosca Stout, was struck but not hurt much.

The command finally came for the whites to fire. Old "Roman Nose" was killed, two of his braves made a dash to escape, one towards the canyon, the other down the slope. They both were struck, one with six balls, and fell dead.

This ended the battle. The interpreter called again for the Indians to surrender, and after a while an old squaw came out. She was wet and

The captain dispatched some men to secure the horses and prepared for another attack. The Indians, however, were those who had directed the whites to the outlaws.

When the chief came up and saw the results of the fight, he cried and said it was too bad, but that the Indians deserved it. He told the white men further that they would have to take care of the squaws and papooses as he could not do it. But when the whites went to find the survivors they had disappeared. After a brief search they gave up and went home. Some time later, however, the remnants of



BATTLE CREEK CANYON BATTLE FIELD

The Indians were ambushed along the bank of the stream, among the trees.

bedraggled, for with the other women and papooses she had been hiding in the icy creek. She was told to bring out the others, and she did so, one at a time, a papoose first. The last to come up was a boy. He expected to be killed, but his life was spared. When the squaw saw the Indians who had guided the whites she shook her fist and upbraided them savagely.

While this was going on, the whites looked up and saw a band of yelling savages coming up across the valley.

the band were found and taken to Salt Lake, where they were cared for until the summer time.

This story is corroborated in all of its essential details by a statement from John Lowry who, just before his death recently, dictated an account of the battle, in which he participated, to one of his grand-daughters.

"Uncle 'Lando' Herron says that some years afterwards he picked up a big skull of an Indian on this battle-ground—it was probably that of old

"Roman Nose." For many years the skull was kept in his granary, but it finally disappeared, and with it all



AT THE HEAD OF BEAR CANYON

traces of the battle have been swept away; unless it be some arrow-heads scattered over the place; but we will not take time to hunt for them today. Let us go on up the canyon.

Its craggy walls rise sharply—oak brush, maple, and pine trees clinging to the cliffs and rocky slides. Through the opening to the eastward, a glimpse of snowy Timpanogos can be seen. Now we turn a bend in the trail and Battle Creek Falls—what is left of them—flash upon us. Oh, what an inspiration they used to be—before the power plant came to rob them of their native beauty! I remember them in the years gone by—when, as the frontispiece shows, they leaped

out of the beautiful clump of dark birch and hung across the face of the blue limestone cliff, swaying and shimmering with rainbow hues flashing from them in sunlight and moonlight. After this wild leap the waters gathered again and went dancing and singing along the rocky bed below.

A perfect bridal veil they made. Look closely and you will see the bride pictured in the rocks beneath the veil of laughing waters.

What the Indian thought of these wondrous falls, as he wound his way in the long ago days up this old trail, we have no legend left to tell us. "Little waters," he called this stream



A VIEW OF AMERICAN FORK CANYON FROM "THE RIDGE"

—so my father once told me—a child-like name in perfect keeping with its playful spirit.

Shall we climb on now through this

delightful little canyon? It leads straight to Timpanogos, out of which its crystal waters come. The old trail we are taking, however, turns from the canyon and rises up a slope to the north over a divide into the little sister canyon, "Grove Creek."

Stop here a moment on the top of the divide, and resting awhile, look at the valley spread below. Yonder is Utah Lake shining in the summer sun. Around it on the north, east and south the farms and orchards, and meadows, with cities and villages, linked by roads, connecting all the

The slope is easier now. Over rolling hills and through aspen groves we go until we come to the Indian Corral. Here, they say, the Indians in earlier times made a corral or trap out of poles, into which, in hunting, they used to round up the deer—the only cattle they had. In those days the Redmen were without rifles and they had to get their game by outwitting it.

Our trail from the corral leads over the ridge into the head of some of the branches of American Fork Canyon—the "Royal Gorge" of Utah. This



GENERAL VIEW OF MT. TIMPANOGOS FROM UTAH LAKE

- 1—Battle Ground, at mouth of Battle Creek Canyon. 2—Grove Creek Canyon. 3—Ridge of American Fork Canyon. 4—Mt. Timpanogos above Glacier. 5—Site of Indian Corral.

land. When the Indian used to pause in his moccasined feet to gaze over this scene, it was a sage-spread, meadowy stretch marked only by willow-banked streams that wound their way towards the waiting lake.

And now we descend to Grove Creek springs. Their icy water is most refreshing on this hot day. Perhaps we had better take lunch near their under these aspen trees. It will help us up the ridge which lies to the north and divides this from American Fork Canyon.

mighty chasm carved through the Wasatch mountains from the tip of Timpanogos down almost to earth's granite bedrock, lies before us, a wilderness of wild cliffs, and chasms, sprinkled with pine, and blanketed in places with quaking-aspen groves.

Through one of these groves we wind our way. The beautiful trees, white-shafted, trim and clean, rise at times nearly a hundred feet in air. The grove is thick, but our trail is broad and plain. We follow it through the head of Rock Canyon, where Tim-

panogos, or "Mt. Aspinwall," as the north end is sometimes called, springs above us to dizzy height. Thence over the divide again we go, into the head of Bear Canyon, a good place for bears to hide, because of the dense groves. But do not worry. They are just as frightened as we are.

Out of Bear Canyon we climb again and come out into the clear on to the ridge of the south fork of the main canyon. The country here is more open. We can stop and trace the trail leading down into American Fork Canyon, and up again, across the hills that lie between us and the upper valleys of the Provo River. It was over this trail the Indians used to make their journeys in the long ago days.

We might spend another day threading our way farther on and find every rod interesting; or taking the challenge of Timpanogos, we could turn to the right and scale Utah's most famous peak, climbing up the terraces of the northeastern slope over snow banks and crags to the glacier, then on to the top.

But we had better reserve these delightful trips for another time. It will be dark now before we get back to our automobile at the mouth of Battle Creek Canyon. Really it would have been better to have taken two or three days, and every day would have been well spent; for Utah holds out no more inviting trip than one along this old Timpanogos Trail.



A GLIMPSE OF UTAH VALLEY LOOKING DOWN THROUGH GROVE CREEK CANYON

A Mother Young and Fair

I saw a mother young and fair bend tenderly above
A little cradled boy, all her face alight with love.
I watched, in her two misty eyes, the dreams she dreamed for him,
Until, with tears I could not quell, my own two eyes grew dim.

There was no manger where he lay, no magi from afar;
There hung above that new-blest home no blazing Christmas star;
No cattle lowed; no angels sang; no Herod had proclaimed
This new man-child of woman born should murdered be, or maimed.

And yet this mother knew that if the world could know how sweet
Her baby was, all men would come and worship at his feet.
She knew that God Himself had sent this blessing in His stead;
And she, the mother, clearly saw the halo 'round his head!

—Strickland Gilliland.



WHAT MY FAITH MEANS TO ME

By James E. Talmage

You ask what my faith in the Gospel of Jesus Christ means to me?

I answer you: More than all else that life has given or can give.

It is the vital element of my existence. Without it I would not be myself, but some other being with thoughts, hopes, fears, and conceptions of God and man strangely different from mine.

It teaches me the ministry of adversity; and thereby I know that even in affliction divine beneficence abides.

It shows me that the varied experiences of life are purposeful means, not ending with themselves; and this knowledge gives me courage and power to endure.

It sustains me in work, supports me in difficulty, hallows my happiness and mitigates my grief.

It impels me to charity for my fellows; and enjoins upon me the duty of tolerating their honest opinions, and defending my own.

It gives me a keen consciousness of my defects, and is a living monitor to repentance.

It sanctifies my status as son, brother, husband, father, and assures me that these fond relationships shall endure beyond the grave.

It tells me that I am eternal—that I lived before and shall live after mortality—and thus robs death of hopelessness and horror.

It enables me to avow with solemn conviction and in gratitude immeasurable: *"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."*



RICHARD R. LYMAN

Sustained as a Member of the Council of the Twelve, April 6th, 1918.

Richard R. Lyman

By Alice Louise Reynolds

A few days ago, A. C. Lund, director of the Tabernacle Choir, addressing the students of the Brigham Young University, told this story: "I was a member of a geometry class that, having completed the course, thought to celebrate by taking an outing. At noon we spread our luncheon of bread and cheese, and one member of the group suggested a sort of Dutch luncheon, by adding beer. Another objected. 'Boys,' said he, 'we have just finished a course in geometry. You know how slight may be the divergence of a crooked line from a straight line, in the beginning, and yet how very wide of the mark it may be at the end.' The young man who objected to the beer in this naive way was Richard R. Lyman."

He has been the good divine who has followed his own teaching. Never have I seen him indulge in intoxicants of any kind or in tea or coffee.

My acquaintance with Richard R. Lyman began many years ago, when he, his wife and I, were students in the Brigham Young Academy, in those days when the sainted spirit of Dr. Maeser pervaded all things. Later it was my good fortune to be a student with him in the universities of Michigan and Chicago. A year we were on the faculty of the Brigham Young University together. I have always gone in and out of the Lyman home as though it were my own home. So much of detail, that the reader may know that my acquaintance with Richard R. Lyman has been of no ordinary character.

In the fall of 1896, Dr. Lyman married Amy Brown. That fall he was appointed professor of Civil Engineering at the University of Utah, a position which he still retains.

I shall not use the space allowed me for biographical material, rather I shall seek to place before you prom-

inent characteristics of Richard R. Lyman, as I have observed them. To be sure, in an article of magazine length, only the bold lines can be traced.

Prominent among other characteristics that distinguish Dr. Lyman is his industry. He would not have certification of graduation from the University of Michigan, a doctorate from Cornell University, nor would he be the possessor of the J. James R. Croes medal, of Civil Engineering, for a paper whose requirements are that it shall be a distinctive and original scientific contribution, had he not been industrious.

In support of my statement I call to mind the summer I spent in Ithica. At the Lyman home Richard R. Lyman was then working on his doctor's thesis. Near eight o'clock each morning one might see him climbing the hill towards the Cornell campus, but eight in the evening seldom saw him at home; it was more often nine o'clock. In those hot summer months when people all over the country were seeking summer resorts, he was hard at work in the famous hydraulic laboratory of Cornell University.

Richard R. Lyman's large, frank, tolerant nature has made for him a host of friends at home and abroad, among the students and faculties of the various universities with which he has been connected, in his somewhat lengthy career as student and professor.

His studious, consistent course at the University of Michigan won for him general admiration. It certainly is no small honor that in a college of 4,000 students he should have been chosen to preside over his class in both the Sophomore and Senior years. Particularly is this interesting when it is known that the fraternity students tried to defeat him by refer-

ring to him as a "Mormon." Said they: "Make him president, and then send for his wives to be his vice-presidents." It is a profound compliment to Richard R. Lyman, as well as to the students of the University of Michigan that they answered such attacks by electing him with an overwhelming majority. While a good many Latter-day Saint students have attended the University of Michigan, as well as many other Utah students connected with the dominant Church, Richard R. Lyman has the sole distinction of having presided over a class.

That this friendship was not short-lived was abundantly proved by the many attentions Professor Lyman received from members of his class, when a few years ago he represented the State of Utah as vice-chairman of the State Road Commission, at an international convention held in Detroit. A good many of the boys of '95 are now established in Detroit. Nothing was left undone to show to Professor Lyman how deeply they appreciated an opportunity to renew their acquaintance. The same thing was true in Ann Arbor. Dean Cooley met him at the station, as well as other members of the faculty of the University of Michigan, who were also members of the class of '95. Nor is this all, for when two years ago Mrs. Lyman and party crossed the continent, she was recipient of the same attention from members of the faculties of both Michigan and Cornell universities.

In those Ann Arbor days it seemed the natural thing to me that Richard R. Lyman should lead an absolutely temperate life; that he should withstand a multitude of temptations on the right hand on the left hand; that he should always be found on Sunday in the little gatherings of the Latter-day Saints; but since I have grown older, and have a keener realization of what all these things mean, I have grown to know how absolutely

his will and desires were supported by the blessings of our Heavenly Father, that he should have come forth unspotted and unscathed.

Dr. Lyman's friends and associates have always felt a good deal of pride in his achievements, in public life; yet I sincerely believe that there is no place where the real goodness of his nature shows forth to such excellent advantage as in his home. To be a guest in his home, to pray with him, to eat with him, to listen to his table conversation, that rarely ever sinks to the mediocre, is to be most fortunate.

Were I writing a sketch of Amy Brown Lyman, his wife, I should say without hesitancy that her achievements had been helped and stimulated by the most sympathetic of husbands. On the other hand, it is only just to say that Richard R. Lyman has had from his wife the most heartfelt and intelligent support, in every undertaking of his life, that any man could possibly ask or desire.

Together since the day of their marriage, their home has been the home of motherless and fatherless students seeking for an education. I feel sure that in Israel today there is a large group of young men and young women who would rise up and call them blessed for the kindly help and encouragement they have received while seeking for an education.

Were I to try in two words to indicate the spirit of the Lyman home, I believe I should choose the words progress and affection. Those words are characteristic of the father and of the mother, and of their two children Wendel and Margaret. With Dr. Lyman it is never a question of whether a thing would do or not do, it is always is it the best? He would think of that were he watering his lawn or eating his dinner.

He has inherited his unusual physical qualities from his father. Always in good health, good spirits, his good humor pervades and lifts and heartens

all with whom he comes in contact.

Like all good men, Professor Lyman is devoted to his mother's memory, as also to the memory of his honored father. I was near him in the hour of his bereavement, which came just at that age when a man begins to know what a precious gift a mother is. I have often listened to his tributes to his mother's unselfishness of character, and to his father's devotion and loyalty to Church work.

I recall how often I have been visiting at the Lyman home when Father Lyman would call for Richard. It was his practice to see his father every day, for his father had said, "My son, I expect to see you every day," and in this expectation it is safe to say he was never disappointed, provided they were both in town.

It is frequently said that no quality is so rare, and none so badly needed by the world as the quality of leadership. The men who lead in college are apt to be the men who will lead out of college. Students are quick to detect a leader.

That Richard R. Lyman was chosen by the students of the Brigham Young Academy, as class president, the year of graduation; that he was twice elected to that office by the students of the University of Michigan; that he is now chosen a member of the Council of the Twelve is abundant evidence that this quality has been recognized.

In Dr. Lyman's leisure hours he talks of religion, music, and literature. He has always been deeply interested in Church work, always eager in his administrations in the Mutual Improvement and Sunday School work to make it effective and efficient. He is a natural teacher, and a natural preacher, and with the blessings of our Heavenly Father, added to his native ability, he is almost certain in time to become a distinguished pulpit orator, full of feeling, full of persuasion for God and his righteousness.

It is part of the strength of the quorum of the Twelve that the men who form that very responsible Council possess varied gifts, and have varied experiences. The new member of the quorum brings to his high calling experience which, while paralleling that of the other members, in many ways, is also distinct and different in many particulars.

Any young man might be proud to bring to a calling the purity of life and the technical training that Richard R. Lyman possesses, which, magnified and intensified, and added to many fold by the blessings of our Heavenly Father, will make of him that which I feel he desires above all else to become, a mighty factor for good, first to the children of Israel, and thence to all of God's children, wherever they may be.

Dig In

Dig right in and do your bit;
Take your dose of work and grin;
Put your soul right into it,
That's the only way to win;
Don't sit down and loudly wail,
Just because your task is tough;
That's the surest way to fail;
Tackle it and show your stuff.

Each man living meets his test,
Hard jobs come to one and all;
Dig right in and do your best;
Shirk it and you're sure to fall.
When you're up against a job
That's distasteful, dig right in;
Don't take time to sigh or sob;
Do it and you're bound to win.

—*Detroit Free Press.*

Our Opportunities for Service

Three-minute talks given at the Conference of the Deseret Sunday School Union, held at the Tabernacle, Salt Lake City, April 7th, 1918.

THE CALL FOR SPIRITUAL SERVICE

ELDER STEPHEN L. RICHARDS

There is a bigger war in this world than that which is being waged on the gory fields of France. There are more momentous stakes to be fought for than the great issues of the present world conflict. There are more people engaged in that great war than the vast hordes who now oppose each other in Europe—that is the old war between Satan and the Spirit of God. That war is being waged in the heart of every living human being. Satan with all his various artifices, has made tremendous progress. He has approached dangerously near the citadel, the great fortress of the Lord's House. His allies are the little things that creep into the lives of boys and girls, and tempt them and lead them astray from the path of duty—such as the cigarette, late hours, breaking of the Sabbath, a failure to keep the Word of Wisdom, the dictates of fashion, and a dozen other strong allies that he may call to his support to help him win in this great struggle for human life and the human soul.

You, my brethren and sisters, are enlisted on the side of God. My co-workers, I call upon you in the name of the youth of Israel, to rally to the colors and fight that you may win for God and His children.

KEEPING IN TOUCH WITH THE BOYS "OVER THERE"

ELDER E. C. ASHTON

The freedom of the world is challenged by an insidious, relentless foe; the entire fabric of Christian civilization is threatened by a power which knows no honor. Your son, with true American courage, has gone to the colors. He is with Pershing in France. The brutal Hun has renewed his violent offensive on the West front. Intoxicated by the earlier successes of the war, he attacks with frenzied zeal the new ally. Your boy has been assigned to duty in the first trenches. For hours the shells of the enemy's heavy artillery have been falling all about him. Now comes wave after wave of massed infantry. All have broken themselves against the impregnable American line. Ground is lost at other places. A strategical retreat is ordered, but your son—God bless his brave heart—is to perform rear guard duty; he is to remain in a dug-out to check the enemy as long as he can, then to die for his country. All day he fights. His brave comrades are killed by his side—they lie there all about him—the dearest friends of a life time. The trench is wet and heavy with mud. Night comes on, the enemy relaxes his furor. It is dark—dark as pitch. Your boy gets no sleep; alone in the trench he silently asks God to give him renewed courage to fight and to die for his country. With the break of dawn the terrific onslaught is renewed; the boy sticks to his post. He is now bespattered with mud. His arms, his legs, his body are weary, but his spirit is unbroken. You can hear the irregular click of his machine gun; he will never give up. Observe the sublime exultation of a man ready to die; the battle wages furiously; a piece of shrapnel has cut a deep gash in the boy's cheek; he is bleeding profusely but you can still hear the click of his machine gun. It dies out; he weakens and faints. Darkness has come; a comrade steals out over the house-

less, treeless pock-marked ground to rescue him. When he regains consciousness in a field hospital he is handed a letter from his father. It reads:

My dear Son: Your mother has just handed me your last letter. We were all greatly touched by its manly tone and are deeply grateful to our Heavenly Father for your fidelity to Him, and for your unswerving devotion to the high moral purposes which seem to have dominated your every action. This is not more than your mother and I expect from you. We sent you away a pure, chaste boy. You were, and are still the idol of your mother's heart. She expects you always to avoid all idle, cheap and vulgar conversation, and to maintain a standard of purity like that which you cherish for your beautiful sisters. Be generous and kind to your comrades; do for them, more than you ever hope that they shall be able to do for you. No matter what may be your lot exhibit a cheerful and contented spirit and encourage it in others. Remember that it is in a great cause that you serve. Be willing, even to cheerfully lay down your life in it and be proud and glad that you are so favored as to be able to make so great a sacrifice for your country. It is a glorious thing to be able to suffer in your body for other men. We expect you to meet every test of character, to play the man to the fullest of your strength. It is expedient that a few men should suffer that all the generations to come may be better. I'd rather have my son dead many times over than see him fail when the supreme sacrifice is called for. I hope it will not make you vain to have me say that I am proud to be the father of such a son. Be sure that you never in thought or in deed disappoint your mother in the ideals she cherishes for you. We have tried hard to give you an honorable name. Be sure that you do not disgrace it—neither by cowardice, by falsehood, by impurity, nor by selfishness. Remember always your home and your friends—those who will welcome your return with pride and joy if you come back in virtue and honor, who will honor and cherish your memory if faithful and true you have given up your life, but to whom your disgrace would cause a pang sharper than death. Remember obligations to duty and to God, and may these thoughts keep you from temptation and encourage and strengthen you in danger or sickness.

Now, my dear boy, I commend you to God and to His protecting care. May God bless you and keep you. Go to Him for strength and guidance. You are very dear to our hearts and your absence leaves a great place vacant in our home. If it be according to His will may you come back to us in safety and honor—but whatever is before us, may His mercy and love be ever with you and His grace be sufficient for you.

With deepest affection, your loving FATHER.

The young man turned to the man on the next cot and said: "My father is the best dad a fellow could wish. I sincerely thank him for the gift of a clean, strong, vigorous, healthy body that could serve my country in her need. I thank him for his counsel, for his noble example. Thoughts of him and my brave mother bore me up last night when I felt no one near me but my God. It's a great thing to have a dad who is for you and for the country. Good night old chap, may you feel better in the morning." In a moment he was fast asleep. The other mused reflectively, "Why do my folks always write me about their petty cares at home? Why do they constantly tell me that they are sorry that I found it necessary to leave them."

May none of us write a line to our boys which will soften their fiber or weaken their courage in this great conflict for liberty and freedom.

PRACTICAL SERVICE FOR THE FOLKS AT HOME

ELDER ADAM BENNION

My brethren and sisters, we are proud of those boys that Brother Ashton has been telling us about. We love the heroes of Old Glory. But for every hero "over there," there is a heroine here at home, a heroine by the name of *Mother*.. We are glad and anxious to do what we can for the boys "over there." What are we doing for the heroines over here? The writer of a recent war song has caught the spirit of the day when he said, "Keep the home fires burning." What can you and I do to keep the home fires burning? Not the fires of coal and kindling, but the fires of the human heart, the fire that can be sustained only by courage and an abundance of human sympathy?

As to what we can do individually, a little lad of six has taught us perhaps better than we can teach ourselves, because when he found his mother one night crying over her absent boy, her boy Charley, who had gone into the trenches, he plucked up his little courage and said, "Mama, don't cry about Charley; I am going to hurry and grow up to be a man so I can look after you." And not satisfied with the courage that that would put into a good mother's heart, that night as he prayed, among other very good things, he prayed his Father in heaven to bless Charley that he would not "get dead in the war."

What a combination, my brethren and sisters—the determination on the part of each one of us to hurry and become a man to help mother here at home, and then the prayer of faith in our hearts that God will take care not only of Charley, but of every other good boy who has gone over there! That is what you and I can do. We can feel enthusiastic, and we can talk that enthusiasm, and live it in everything that we do here in this life.

Nor are we confined to individuals, when three classes recently have done these three things: One organized itself into working squads, the boys attempting by their little groups, to take the place of the boys who had gone to the front. Another class divided itself into visiting squads, each quad to visit the home that had been left without a boy; while another class organized itself into a singing organization to visit and cheer through song those who had been bereaved and left behind. Two wards are on record that have entertained the fathers and the mothers of the boys who have gone to the front—ward receptions have been tendered them.

These are only some of the possibilities that are ours. And why? Simply because when these boys come back, we want them to come home not to a dispirited place, not to fathers and mothers broken down and gloomy.

God help us "keep the home fires burning!"

RADIATING CHEERFULNESS

ELDER WM. A. MORTON

When the Lord established our first parents in Eden He said to them: "Be happy and enjoy yourselves." This is the message which I have been requested by the General Board to convey to the great army of Sunday School workers assembled here this evening: "Be happy." "Catch the sunshine." "Make the world brighter." We are told that the ancients had a prayer in which they said: "O God, help us to be virtuous, for to be virtuous is to be good, and to be good is to be happy." And when they got that far they stopped, because they could not go any farther. We find words somewhat similar to

these in the Book of Mormon. Nephi said: "Adam fell that man might be, and men are that they might have joy." And the Psalmist David says that in the presence of the Lord "there is fulness of joy." I cannot conceive of anything greater than this—"fulness of joy." When I first heard of "Mormonism," of the great and marvelous work which the Lord has established in the earth through the instrumentality of the Prophet Joseph Smith, I felt that I would have given the wealth of worlds if I had possessed it to know that the story were true. I went to God in prayer; I petitioned Him in the name of His only begotten Son to give me a testimony of the truth of "Mormonism." And He did. He gave me a testimony that has burned in my soul from that night until the present time, and with that testimony there came to me joy inexpressible, joy that I had never known before, joy that those who reject the truth can never know. Your work, fellow-teachers, is to bring the children of Zion "to a knowledge of the truth," that with that knowledge there may come to them the joy of which I have spoken. How are you to do this work? As the Lord has said—"with a glad heart and a cheerful countenance." What is it that has enabled Douglas Fairbanks to win his way into the hearts of tens of thousands of the American people? It is not his rough riding, his gun play, or his wall scaling. It is not any of these, nor all of them together. It is his cheerfulness, his great, big, broad winsome smile. And, Sunday School teachers, if you would win your way into the hearts of your pupils "keep sweet and keep smiling."

A SINGING ARMY

ELDER EDWARD P. KIMBALL

A singing army? Why? Because singers win, weepers never. "Song has won battles; tears, never," said an old soldier. God's army has always been a singing army. When the great war in heaven was won, and the foundations of the earth were laid, "the morning stars sang together and the sons of God shouted for joy." There was no other way to give sufficient expression to their feelings.

In contemplating the works of God—His power, His goodness, His majesty—the Psalmist, overcome by his feelings, is able to find expression only in song: "I will sing unto the Lord as long as I live; I will praise my God while I have my being." Tears? Never! "My meditation of Him shall be sweet: I will be glad in the Lord."

And then, not satisfied with his own singing, he cries to the whole world: "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord."

This call for song echoes down the ages and is caught by the great Isaiah, who, not content with the song of the earth, bursts forth with the appeal to heaven itself: "Sing, oh ye heavens; for the Lord hath done it: shout ye lower parts of the earth; break forth into singing, ye mountains, O forest and everything therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."

And when the great stage of the world was set for the divine drama of God's Son, we find the announcement of His birth accompanied by a multitude of the heavenly hosts, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men," and to my mind this was but a response to the Prophet's powerful exhortation, "Sing, oh ye heavens!"

A singing army always! God's army has always been a singing army. When deprived of the presence of the Master, what do we find sustaining His

flock as they hide in the bowels of the earth—as they go to the arena to be torn apart by wild beasts? Song, ever song!

During the persecutions and vicissitudes of God's people in the latter days, they have sung their way to victory. Behold the Prophet in prison during the night before the martyrdom. Prayer? No! Speech? No! Song—a hymn sustained him. On the plains—exhortation? Speech? No, but "Come, come, ye Saints, no toil nor labor fear." In the mountains, what has compared in keeping up the determination of God's army to win, with the spirit which responded to their President-Prophet's exhortation, "Brother Dunbar, sing 'Zion'?" Let us sing and never cease singing.

There is now need for us to sing as never before. Let us sing for this great country of ours, in word, in thought and in deed the song sung at the opening of this meeting, "Battle Hymn of the Republic," truer now than when it was born in a time of great crisis.

Therefore, oh ye army of Sunday School workers, hear your Captain's call to arms, and sing with bursting throats until the very heavens resound with its echo, the new song, given by the Lord God Himself:

The Lord hath brought again Zion,
The Lord hath redeemed His people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

The Lord hath redeemed His people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God:
For he stands in the midst of His people:
Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever. Amen.

VITALIZING THE SUNDAY SCHOOL LESSONS

ELDER HOWARD R. DRIGGS

The gist of my message, my brethren and sisters, I find in a yarn that I heard recently. An Irishwoman was asked how many children she had. She replied: "I have three: there is one living, and one is dead, and one is teachin' school." That represents a rather common notion that people have about school teachers. They think of it as a kind of inoffensive process, a side issue from life; and indeed it has so lacked in reality and vitality that there is some justification in the notion. A call came recently at the great National Educational Association for the schools to wake up and get into the game of life, of real life. That call applied quite as forcibly to the Sunday Schools as to the day schools. There never was a time in all the world when we needed to re-vitalize the work of our schools as much as we do today.

When Christ came to earth, He found the Pharisees feeding the people

the chaff of religion, and He fed them the bread of life. What happened to Christ's teachings? As years went on, the lessons that Christ had given so beautifully were not vitalized, they were formalized. Between the monks and the ministers, the children of the Lord have been fed the husks of religion. Some teachers still persist in teaching dead dogmas. The call today is to "right about face, forward march!"

What we want to do is to teach the lessons of the Gospel in their relation to the living present. There is no irreverence here for great principles of the Gospel as taught in the past. The lessons of the past are the lights which help us to find our way into the future; but if those lights are to be valuable, they must be made to shine ahead and around. We are facing tomorrow, not yesterday; and we must learn how to connect up the Gospel lessons with the life that the children of today live and will live.

What makes that electric light shine? That light shines only when it is connected up; and the Gospel lesson shines only when it is connected vitally with the life of the child. Let me vitalize this point. Take any lesson you wish from Scripture. Take, for example, the sacrifice of Abraham of his son Isaac. Has that any meaning today? How many fathers and mothers have placed their sons upon the altar of liberty, upon the altar of freedom! Take the story of Joseph. Is there any lesson in his refusal to yield to the blandishments of Potiphar's wife, when he was a boy, a stranger in a strange land?—How many boys today "over there" are facing the same problem? Take the story of Daniel. What does it mean? What gave him his supreme strength? It was simply his consistent living, his keeping of the essentials of the Word of Wisdom. Every lesson in the Good Old Book is vital and applicable today. What we need to do is to read the lessons of the good old days down into the throbbing present. We live right now and right here. If God gives us all eternity to live in, He will give it to us only one moment at a time. Our business as teachers is to help our children to fill each moment as it comes to them, righteously. If we do that, the lessons that we teach will be vitalized.

THE GOSPEL OF THRIFT

APOSTLE HEBER J. GRANT

I have listened from the days of Brigham Young until now to the leaders of this people calling upon the Saints to live within their means, to be thrifty, to learn to save.

I have heard President Lyman, time and time again, say to the people that if they would only be thrifty and save at least ten cents out of every dollar earned, when the battle of life was ended, they were sure to be in a safe condition financially.

The individual who earns ninety dollars a month and spends ninety-one is bound eventually to face bankruptcy, to lose his credit and his honor in any community; but the individual who earns but fifty dollars and spends forty-nine dollars of it, having one dollar to the good, is the individual who will make a success in life.

James J. Hill, one of the greatest of all the financial minds that America has ever produced, said, "Write every man down a financial failure who does not learn to be thrifty and to save."

Nearly all of the men who have made wonderful records in the affairs of life, financially, learned in their youth to save. I believe that there is comfort

and happiness to those who learn to live within their means. The Latter-day Saints are a thrifty people, and I know that in these war times if we will only save five, ten, or fifteen cents a day, we can do a great deal in helping to win the war for our country and her allies.

THE WAR AND THE WORD OF WISDOM

ELDER MILTON BENNION

The war situation has enforced conservation of every human resource and of the materials and labor upon which nations depend. This is one aspect of thrift for which the Latter-day Saints have been noted. An important factor in the cultivation of thrift has been the observance of the Word of Wisdom, given first as a word of counsel and advice, but later as a commandment. This principle has prepared the Latter-day Saints to enter heartily into present conservation movements, even beyond governmental requirements.

Total abstinence from alcohol, narcotics, and stimulants will divert annually billions of dollars worth of materials and labor into channels that will contribute directly toward the support both of the armies and of non-combatant populations. Important as this may be, however, the saving in money values is small compared with the direct saving in human resources. Strength of body, power of endurance, and resistance to disease, acquired through strictly temperate living are worth more to the nation than billions of money.

But more valuable than money and physical power is the intellectual and moral power resulting from conformity to the Word of Wisdom. Money and physical man power we must have as a means of protecting ourselves against the aggressions of a conscienceless but powerful foe; intellectual and moral power we should have in even greater degree. First to guide us aright on the battle field and in the diplomacy that must ultimately end the war; and secondly, to enable us, after the war, to restore civilization and to do our part in the spiritual redemption and onward progress of mankind.

The Word of Wisdom is now a word of advice and counsel to every people that would survive. An important part of it is, in our prohibition laws, becoming a commandment enforced by civil authority.

Let us lend our every effort to extend all of its benefits to all peoples.

TRAINING THE LEADERS

ELDER E. G. GOWANS

The Sunday Schools as now organized constitute a great university with a teaching force of 20,690, and a student body of 195,168. The teaching force is drawn from the student body, and the men and women of this force are the greatest beneficiaries in the system—they are members of a great officers' training camp. Their magnificent service in behalf of the students constitutes the training which fits and prepares them for leadership. Now that this practical training is being supplemented and reinforced by well organized academic courses in the principles of education, there is good reason to feel assured that to a more marked extent than ever before the Priesthood and all auxiliary organizations of the Church will find in this officers' training camp a high grade of material for loyal and discriminating church leadership.

May those who are charged with the heavy responsibility of directing this work continue to enjoy the inspiration of God. And may we support them as they deserve.

RALLYING AND ENSPIRITING THE ARMY

ELDER DAVID O. MC KAY

A few months ago General Pershing and a company of United States soldiers gathered at the grave of Lafayette, in France. They were there to pay tribute to the patriotism and service rendered America by that immortal French patriot. General Pershing was expected to express that tribute. As the boys in khaki surrounded the grave and stood at salute, waiting for the speech of tribute, the general stepped forward and said, simply, but eloquently "LAFAYETTE, WE ARE HERE." In that one sentence, he implied this and more: We are here with munitions and materials for war, here with food and army supplies, here nearly 500,000 strong, to offer our lives as you offered yours on the altar of freedom.

Next Sunday morning at 10:30 there will rally at the churches throughout this Western country, 20,000 soldiers, in honor of Him who died that the world might be free. Let us, next Sunday morning, at that hour, stand for one moment, and in our hearts say, "MASTER, WE ARE HERE—here in a house dedicated to Thee. It is clean, wholesome, well-ventilated—here with love in our hearts for God, for His Son, and for the Gospel of Jesus Christ—here with love in our hearts for these children—here with Thy word in texts in every class—here with every teacher prepared to give Thy truths as he or she believes and knows them—here with every means possible for fulfilling Thy commands when in mortality Thou placed a little child upon Thy knee and said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven."

TRUE PIONEER STORIES

Contributed by Daughters of Utah Pioneers

A Pioneer Mother

It was a common thing in early days of Utah, to pioneer a second, or third time. To be sure, it is hardship and sacrifice that develop strong character and power to overcome difficulties. No wonder, the pioneers of Utah are wonderful men and women! They were tried religiously and physically, alike. The story of Elizabeth D. Nebeker will show you how faithful and true these pioneers were to their devoted Church leaders. "The Church of Jesus Christ of Latter-day Saints" was the sweetest sentence they could hear. It led them up and on. When their great leader, Brigham Young, said: "Brother Jones, go into Weber Valley, or Parowan and establish a colony," it was done; for they

never questioned the divine mission of their prophets.

So it was with George Nebeker, Orson Hyde, Wm. Jennings, Peregre Sessions, Anson Call, Chester Loveland, John Dilworth, John Chase and others that were called into Carson Valley, then a part of Utah Territory, in 1855. They took their families, some live stock, seeds, grain, chickens, etc., as they did in coming to Utah. Apostle Orson Hyde had been over that section of country, and was made the leader of the colony. The gold rush to California was still on, and George Nebeker like some others, had picked up some belated travelers, a man and his wife. The man drove

cattle to pay their transportation. He was found to be a drinker of liquor, and one day refused to drive the live stock, and climbed into the wagon where his wife was riding. He was forced back to his post by Brother Nebeker, whose wife saw the unwelcome visitor in the back of the wagon hand her drunken husband a gun. As Sister Nebeker said, as she related her experiences: "No one can imagine my feelings at that moment. I knew he meant to kill my husband." George would not be disturbed, as he felt safe in obeying the command of the prophet of the Lord, and that all would be well. So it was. As the stranger rode up with the gun aimed at Brother Nebeker, he stretched out his long stockinged whip and knocked the gun from the drunkard's hand. Elizabeth gave thanks to God that her husband had been preserved. They left the strangers at the next trading post.

In reaching Carson Valley, they built a grist mill, planted their seeds, built log cabins, placed their bits of humble furniture and necessary household goods, built corrals and shelter for horses and machinery, and started new homes again.

The "Carson Valley Mission" did not last long, for Johnston's army came to Utah in 1857, and all were called "home." Elizabeth's trials were many and her pleasures few, on this trip. In these wilds of the Sierra Nevada mountains, where they established the little town of Genoa, in Jack Valley, six miles south of Carson City, a little child was born to George and Elizabeth Nebeker. No physician or nurse was there, except an Indian girl who had lived with white people a short time. Elizabeth had faith in her heavenly Father's care, and was comforted. Because of the hardships and a dreadful scare during the strenuous settlement of the grist-mill ownership between the "Mormons" and the "Gentiles" as they were called,

Elizabeth had, perhaps, weakened herself and child, for it took both faith and work to save them.

Another time when George was away to the neighboring village, his two-year-old son John was bitten by a rattlesnake. The mother heard the cry, and ran out to see the child prostrated and a large snake raised from the ground, swaying to and fro, forbidding anyone to come near. The mother picked up a large club, felled the snake, picked up her boy and carried him to the nearest neighbor, one-half mile away, had an elder administer to the child, wrapped the swollen green wound in a poultice of salt and yolk of an egg, using alcohol freely on the bite and thus saved the child's life. Inspiration always comes to those who serve the Lord, yet it is not always possible to keep our loved ones with us.

Mrs. Nebeker found this to be true on her homeward journey. One night, as this dear mother dozed, her baby girl, their fourth child, which they had tenderly cared for weeks, before and during their journey, passed away. It saved the mother from seeing the last struggle of her darling one. Another child had died that night. The fathers took the end-gates from their wagons and made rude coffins while the mothers planned the burial clothes as best they could. These mothers could not lay their little ones in the desert in danger of wild beasts or curious Indians, so they carried them on to Salt Lake City, a six weeks' longer trial. After all, these big-hearted, staunch Christians gave thanks to God for the strength He had given them to bear their burdens gracefully. Elizabeth took joy with the dear ones she could still care for, and prove a true mother in Israel, for such she was. There is a safe place of comfort awaiting the mothers of this race, in eternity, and their sweet influence is the "leaven" to society today.



EDITORIAL THOUGHTS



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| Joseph F. Smith | Charles B. Felt |
| David O. McKay | George H. Wallace |
| Stephen L. Richards | Howard R. Driggs |
| Heber J. Grant | Nathan T. Porter |
| Hugh J. Cannon | Milton Bennion |
| Andrew Kimball | Charles W. Penrose |
| John F. Bennett | Edwin G. Woolley, Jr. |
| John M. Mills | Hyrum G. Smith |
| Seymour B. Young | Charles H. Hart |
| George D. Pyper | Joseph Ballantyne |
| Anthony H. Lund | J. Leo Fairbanks |
| James E. Talmage | J. W. Walker |
| George M. Cannon | E. G. Gowans |
| Morace H. Cummings | E. Conway Ashton |
| Josiah Burrows | Adam S. Bennion |
| William A. Morton | Edward P. Kimball |
| Horace S. Ensign | Tracy Y. Cannon |
| Henry H. Rolapp | Richard R. Lyman |
| Harold G. Reynolds | |

SALT LAKE CITY, MAY, 1918

A Notable Anniversary

April 6, 1918, was the first anniversary of the declaration of war by the United States against Germany. It was also the eighty-eighth anniversary of the organization of the Church. What a world change has been brought about during the past eighty-eight years! It has become truly a new world. During that period the forces of good and evil have been gathering for the great conflict that is stirring the world in war, and will shake the foundations of society

and governments in peace. New diseases and new remedies are pitted against each other. They are the diseases of the body, and diseases of the mind, diseases of our social life and diseases of our great economical institutions. Against them the world is offering every variety of treatment which human skill and wisdom can invent. Remedies have been sought in every land. The earth has been ransacked in search of some anti-toxin to counteract the poison of the bacilli of every bodily and spiritual malady that is threatening life and happiness.

Life is succumbing to the attacks of disease and sin. On the battlefields it has been blotted out in myriads. In peace it has been falling more and more into decay which the threatening invasion of sin is bringing home to our realization. Dangers to bodily and spiritual life are menacing the world by the rapidly increasing abandonment to the vices and sins of the age. The progress of science and the spread of learning offer no adequate remedy. It is a conflict between knowing and doing, but the conflict is an unequal one.

We have proceeded long enough and far enough to learn that the struggle can not end by the application of man's wisdom. The world was never so abundantly filled with inventions, skill and learning, and yet the dangers to life multiply rapidly in opposition to all panaceas that would avert them. The world is absorbingly occupied in stemming the currents of evils which civilization is both inventing and encouraging. The great floods of destruction can not be impounded by the erection of dikes to stay them. They must be controlled

at their sources. Looking around for remedies will not answer; the world must look up and receive the messages which come from above. What the world needs is not more light, but a new light. Christ is the "life and the light" of the world. Without Him there is death and darkness. He has delivered a message to the world, and a few only have esteemed it worthy of study. Can the world move safely on without it? Is it not the guiding star in the heavens which the world has not seen because its gaze has been earthly and not heavenly? In time the quest for remedies will give place to the quest for God. When all earthly devices fail men will seek God in the hour of their helplessness and despair. Their ambition to save themselves must give way to the humility which exalts. The lowly shall be exalted and the proud brought down.

"Now, behold, a marvelous work is about to come forth among the

children of men." Such were the words of God to Joseph Smith, in 1829, before the organization of the Church. The work came forth in fulfillment of the promise. The promise is full of hope to those who receive it and full of blessing to those who accept it in their lives.

Is There Any Mother There?

A little girl once followed the workmen from her father's grounds when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door, he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet little face, and inquired:

"Is there any mother there?"

"Yes, my dear, there is a mother in here," he answered.

"Oh! then I'm not afraid, if there's a mother there!"

A house may be small; but if it is the shrine of a mother's love, it is a happier place than a palace would be without this blessed presence.—Selected.



THEOLOGICAL CLASS, CHANDLER WARD, MARICOPA STAKE

A. Horton Sellers, School Superintendent; John S. Allen, Theological Teacher

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR JUNE, 1918

(D. S. S. Songs, No. 115)

How great the wisdom and the love,
That filled the courts on high,
And sent the Savior from above
To suffer, bleed and die!

CONCERT RECITATION FOR JUNE, 1918

(First Article of Faith)

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

UNIFORM FAST DAY LESSON FOR JUNE

Subject: God and the Godhead.

1. The Existence of God.

a. A matter of common belief.

- (1) Man's inborn desire for worship.
- (2) Idolatry is misdirected worship.
- (3) Compare atheism and idolatry.

b. Proved by specific evidence.

- (1) The evidence of tradition and history (Gen. 3:8; 4:9-16; Pearl of Great Price, Moses 4:14; 5:6-9, 32-41; Gen. 6:13; 12; Ex. 19:9, 11; 17-20).

- (2) The evidence of human reason. Purpose and design in nature apparent to all (see Heb. 3:4); only "the fool hath said in his heart, There is no God" (Psa. 14:1; Prov. 1:7; 10; 21; 14:9). Distinguish between Nature, which comprises the works of God and God Himself.

- (3) The evidence of direct revelation; this is most conclusive (Gen. 5:18-24; Jude 14; Pearl of

Great Price, Moses 6, 7; Ex. 3:6; 20:18-22; 24:9, 10; Isaiah 6:1-5; B. of M., Ether 3; Doc. and Cov. 76:11-24; 110:1-4).

2. The Godhead.

a. Three personages—Father, Son and Holy Ghost.

- (1) Individual manifestations (Matt. 3:16, 17; Mark 1:9-11; Luke 3:21-22; John 14:26; 15:26; Acts 7:55, 56; Writing of Joseph Smith).

- (2) Each member of the Trinity is called God; together they constitute the Godhead (1 Cor. 7:6; John 1:1-14; Matt. 4:10; 1 Tim. 3:16; 1 John 5:7; B. of M., Mosesiah 15:1, 2).

b. Unity of the Godhead.

- (1) In attributes, powers, and purpose (John 10:30, 38; 17:11, 22; B. of M., III Nephi 11:27, 36; 28:10; Alma 11:44; John 14:9-11).

- (2) Belief that the Godhead is one in person is unreasonable and unscriptural.

General Reference: "The Articles of Faith" (Talmage), Lecture 11, pp. 27-53.

Text Books

At a special meeting of Stake Superintendencies, held at the L. D. S. Church Office Building, Salt Lake City, April 7, 1918, it was unanimously agreed to place at least three text books in every class where text books are used, in every school, in every stake of the Church, within ninety days from that date. As one-third of that time limit has already expired, Superintendents should get quick action if they intend to help "make good" the pledge of the stake officers.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper, Edward P. Kimball and Tracy Y. Cannon

The Chorister and Organist During the Summer

By Edw. P. Kimball

- I. Their part in the conduct of the school.
 1. Necessity of their services.
 2. Their responsibility to the work.
 3. Their duty as officers is to be present.
- II. Special programs to keep up interest of pupils.
 1. Special days: Mother's Day, Pioneer Day, etc.
 2. Value of excursions into the canyons, parks or woods.
 3. How music can be employed in such cases: Maypole dances, operettas in the open air, nature songs in natural surroundings, devotional songs under the sky, etc.
- III. The extent to which chorister and organist can keep up the attendance.

Two three-minutes papers—one from each department—followed by discussion.

THE POWER OF MUSIC TO PREPARE THE SOUL FOR WORSHIP

Florence Powell, North Weber Stake

Worship—The act of paying divine honors to the supreme Being; religious reverence paid to God.

Preparing the soul for this sacred duty is the work entrusted to the Sunday School organist. What a responsibility—working upon the soul of scores of God's children. One writer says: "You may work upon brass but time will efface it; you may work upon marble, it will crumble to dust; you may rear temples, they will soon crumble to the ground; but if you work upon the immortal soul, you work upon that which time cannot

efface, but which will endure throughout all eternity."

Unity of purpose is absolutely necessary to secure best results in Sunday School work. The pupils of our school have come from varied conditions of home, of business and social life, each with corresponding thoughts and feelings. This, then, is our task—to bring out of these conditions, unity in the hearts of those present, that the good seed sown by the teachers may grow and bring results.

What better way to smooth the uneven, unpleasant or inappropriate feelings, than the universal language of mankind—music. No words to the prelude, each one left to drink in the inspiration and to interpret the music in a manner best suited to his own needs and condition. We are told: "Where words end, music begins." Imagine a musicless church service, Music has formed a part of man's worship for ages unknown.

The organ, because of its solemnity of tone, is probably the most suitable instrument for use in sacred service, and by exercising taste and experimenting with stops in private practice many beautiful varied effects may be obtained from even a reed organ.

Let the preliminary music be not sad, but reverent; not exciting, but restful. The spirit of the organist is reflected to a great extent in the congregation. Indifference on her part results in indifference in the audience; earnestness demands attention. The best of carefully selected pieces, faithfully prepared and perfectly rendered as to notes, time, tempo, etc., may fail entirely of the purpose, if the organist is insincere, or indifferent as to the real purpose of the music. It may even fall so low that it serves merely to drown the noise made by the tardy pupils.

Home preparation should be so thorough that all of one's attention is not demanded in order to correctly play the notes—that is only the beginning of practice. Real music is never brought forth by the fingers of an organist whose mind is completely occupied with the technical difficulties of the piece at hand. Practice until it is easy to play—or choose a less difficult selection, reserving the other until sufficient home practice has made it within your reach.

But while preliminary music is of great importance, the responsibility connected with that is small when compared with the sacrament music. The most sacred part of the whole Sunday School service may be beautiful or marred by the organist. Far better that silence should reign, than that the music be inappropriate or illy prepared. Sacred, devout, reverent music for a most sacred occasion—surely no organist would be guilty of playing frivolous, light, catchy airs at a time like this. Forget yourself completely in this place, if in no other. Let your music be unobtrusive, that the audience may think not of the player, nor even of the music, but let it quietly, gently guide their minds unconsciously to holy sacred thoughts.

Co-operation of all officers and teachers of the school will make the organist's work much more effective. Begin with the superintendent. If he is not already thoroughly converted to the importance of the music, especially the preliminary, convert him, not only by words but by doing your work so well that he cannot fail to see the advantage to his school. Show an interest, not assumed but real, in other exercises of the Sunday School. Do not regard yours as the only important part of the service, but be as ready and willing to assist others in their part as you wish them to be helping you in yours.

During the business meeting of the local board is a good time to secure the co-operation of officers and teach-

ers. A few minutes talk from chorister or organist, after first presenting it to the superintendent, would perhaps overcome any thoughtlessness that may have shown itself in any member of the board. Help them to feel as you feel that the music is an important factor in the work; that class work and other exercises are made easier and more effective through proper observance of the preliminary period.

But the work of preparing the soul for worship does not end with the preliminary and sacrament music. Words of praise, thanksgiving and supplication are contained in our Sunday School songs. They may be sung, either in a spirit of worship, or in such a lifeless and indifferent manner, that the real intent of words and music may be lost and the song become only a shell utterly devoid of all worship. Does this responsibility rest entirely with the chorister? Is it not possible for the organist to do much to help him? In order to help, there must be proper understanding between chorister and organist before coming into the school, as to the interpretation of the song. Let the organist play it at the tempo in which they desire it sung; let her put rhythm and spirit into it, mentally "playing the words." Grown-ups and children alike are good imitators and if the song be properly "given out" by the organist, it will have a good effect upon the singing. She may help the people to think of what they are singing in many little ways—by contrast of tone, of power, of *marcato* and *legato*, of accent and by thinking and feeling the song herself, always remembering that in order to have unity, she as well as the audience must strictly follow the director.

Here is a hint to organists from one writer: "Beware of self-satisfaction," and another, "Keep your ideal well ahead of you and when you have reached it, give it another long push forward."

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

LESSONS FOR JULY

Lesson 7. Relation of Child Study to the Aims of Religion and Moral Education

Child nature must be the basis of all education; environmental influences, both natural and social, as stimulating and guiding the individual's own impulses and efforts, are the means; the end of education is the realization of the ideal of what an individual should become.

In lessons three to six inclusive of the present course we have considered briefly some of the elements embodied in the end or aim of Sunday School education. During the last two years we have discussed lessons and teaching methods as means of realizing our aims. It is our purpose now to attend to some aspects of child nature—some human characteristics—that should be taken into account in the process of education.

A child has many impulses and instincts; these form the basis of his intellectual development and of his character, whether it be good or bad. The instinct of curiosity is essential to development of his intelligence and to his interest in many religious questions. A five-year-old child will ask questions that the most learned are not wise enough to answer. Many of these questions relate to the nature and whereabouts of God, the origin of man and other matters concerning which most people have notions derived from religion. This childish instinct of curiosity should not be repressed; in so far as possible it should be satisfied and, at the same time, stimulated to further activity. In primitive man, this instinct feeds upon myth and story; in the scientist, it stimulates to research and receives its satisfactions in discovery of the laws of nature; in the theologian, it leads to exhaustive study of scripture and to interpretations of the meaning of nature with special reference to the ultimate destiny of man.

More important, however, than the instinct of curiosity is that of love or sympathy. Without this instinct religious and moral education is a hopeless task. The Christian religion is founded on love; moral theory is meaningless without it and moral practice impossible. It is, therefore, very important that this instinct be cultivated in the highest de-

gree. A child responds to love with love. This is manifest in all right relationships of parents and children. It should be thus also with teachers and pupils. In all teaching, and especially in the Sunday School, other things being equal, the success of the work is in large measure proportional to the love manifest between teacher and pupils. The love developed between individuals in the class room should, of course, be extended to other associates and ultimately to all mankind.

Love is manifest in acts of kindness and thoughtful attention to the welfare of others. It is one of the problems of education to develop instinctive love or sympathy into a love that has insight and forethought. This is the type of love that is called "charity" in King James' translation of St. Paul's Epistle to the Corinthians. It is not charity in the ordinary meaning of that term, but the deepest and most enduring love. This love cannot be developed in a day, nor can it be created out of nothing. The teacher should assume that each child has within him a native disposition to respond to sympathy and kindness, then in a spirit of love and patience seek earnestly and persistently to bring about in the highest degree, this development.

This love must, of course, have intelligent direction towards the ends of moral and religious education. Love of God must include love of truth and righteousness; love of man must include a desire to lead all men to knowledge of truth and to righteous living.

Questions and Exercises

1. Make a list of human instincts.
2. How are impulses related to instincts?
3. (a) Why should the teacher study the native impulses of the child? (b) What use can be made of this knowledge? Illustrate.
4. Give examples from your observations, (a) of manifestations of curiosity on the part of children, (b) of manifestations of sympathy.
5. Show how feelings of sympathy may be cultivated in children. Give illustrations.

Lesson 8. Regard for the Child's Health

In seeking to promote the spiritual welfare of the child the teacher should

not neglect his material welfare. The hygienic conditions in the Sunday School assembly and class rooms should measure up to the standards required in other public places. The temperature of the rooms should be maintained between 65 and 70 degrees Fahr.—neither lower nor higher except as hot weather may make regulation impossible. In that case doors and windows should be open to allow free circulation of air. Wall thermometers should be placed in each room and some one assigned the job of regulating the temperature. In the class room the teacher can best attend to this, if the janitor will see that the temperature is right at the beginning of the hour.

It happens sometimes in basement rooms that the thermometer will register 70 degrees, and yet the pupils suffer from cold feet. To avoid this all cement floors should be covered in winter with rugs or other material that will not rapidly conduct the heat from the feet.

An up-to-date system of ventilation provides for warming and moistening the air before it enters the rooms. Where this is not done arrangements should be made for introducing ample fresh air without drafts. This cannot well be done if children are crowded into small rooms.

The seats should be so arranged that pupils will not face the windows or other sources of light.

These are very simple matters—so simple, however, that they are very

commonly neglected to the great injury of children.

Public school regulations provide that pupils shall be subject to health inspection. Pupils having coughs, colds, fever or rash are excluded as a safeguard to other children. Teachers and parents should co-operate to bring about the same result in the Sunday School. Children may be well enough to attend Sunday School without danger to themselves, and at the same time be a menace to the welfare and even to the lives of other children. Patrons of the Sunday School should know that their children are protected from exposure to contagious diseases as well as against conditions that will induce colds, headaches, or other ailments. Record attendance, whether on the part of individuals or of the school as a whole, must be subordinate to safeguarding the health of pupils.

Questions and Exercises

1. Describe an up-to-date system of heating and ventilating a public building.
2. Where warm fresh air is not provided, how can fresh cold air be introduced into a room without drafts?
3. How may Sunday School officers induce parents to keep at home children having any kind of contagion?
4. Name some of the signs of contagious disease.
5. What is the duty of parents in regard to contagious diseases not subject to quarantine; such as la grippe?

Parents Department

Henry H. Rolapp, Chairman; Howard R. Driggs Nathan T. Porter and E. G. Gowans

WORK FOR JULY

Again we are privileged to present lessons for our classes prepared by the General Social Committee of our Church. It is the desire of the Parents' Committee that these lessons be faithfully followed, in the true spirit that prompts them.

Lesson IV. Summer Amusements

(Prefatory Note.—An attempt should be consistently made to get the spirit of play, not merely its form, in community and family sports and amusements. The ideal community gathering consists, not of small groups or cliques isolating themselves, but rather of large groups comprising old and young, male and female. As a rule, moreover, the games and amusements generally should be of such a nature as to invite and appeal to all. And the spirit should be one of

wholesome enjoyment.)

- I. Automobile and buggy riding.
 1. What advantages of comfort and pleasure come to a family owning an automobile or a buggy?
 2. Are there any disadvantages attendant upon the ownership of either of these vehicles as affecting young people?
 3. What can parents do to overcome the tendency to the use of automobiles and buggies by young persons unchaperoned?
- II. Picnics and Outings.
 1. What are the advantages of these—
 - (a) To families?
 - (b) To wards or stakes?
 2. To what extent should picnics and outings be encouraged in this ward?
 3. What precautions may be necessary? (They should be well planned and properly chaperoned.)
 4. To what extent might the weekly

half holiday be used for this purpose?

5. Discuss the attractions at resorts in your neighborhood. (What are proper and improper attractions in resorts? How might improper attractions be removed?)
 6. If improper conditions exist, instead of merely talking about them, would it be advisable for the class to draw up resolutions—appoint a follow-up committee to act?
- III. Out-door Games.
1. Are there public play centers in your community? If not, why? What measures might be adopted to provide them?
 2. What musical attractions might be provided in connection with public play centers?

Lesson V. Home Entertainment.

A truly happy home is the result of a love for and obedience to divine law. Such a home is a place of contentment and rest, where grown-ups and children bring their joys and sorrows and in the communion of the family circle find sympathy and encouragement.

The home that perfects and maintains the family circle in happy unity is the one that anticipates and provides not only material comforts of life but systematically and successfully provides such recreations as will produce the harmony, joy, and play necessary to complete a happy home.

Discuss the following:

1. The home atmosphere.
(The home should be more than a boarding house.)
2. Home equipment.
 - a. Pleasure afforded by
 - (1) Musical instruments.
 - (2) Material for games.
 - (3) Tennis courts, etc.
 - b. Are money and time well spent in providing home equipment?
 - c. What other expenses might be curtailed to provide home equipment?
3. Home parties.
 - a. Invitations extended to young and old.
 - b. Early hours: day time parties for children.
 - c. Simple and inexpensive refreshments.
 - d. Preparation of right kind of amusements.
4. The Family Home Evening.
 - a. Its purpose.
 - b. The enjoyment to be derived therefrom.
 - c. Things to do—story telling, scripture and other reading aloud, conversation between parents and chil-

dren, reading letters of absent members of family, games, group singing, games, serving of simple refreshments.

5. Home reading.
 - a. The cultivation of the reading habit.
 - b. The value of group reading, companionship with family and friends and the reading aloud of one member.

Lesson VI. Dancing and Dress

The problems presented by the subjects of dancing and dress are always with us! Rightly solved, through the proper co-operation of old and young, they bring happiness, while an inadequate solution may mean discontent and perhaps open rebellion, especially from the young people.

These problems are of such vital importance that they cannot be ignored, and the questions that arise in seeking the best solution for them must receive careful consideration.

Discuss these questions:

1. Do you think that the young people want to do the thing that is immodest even if fashionable?
2. Do you think that things should be allowed to be done that experience has proved to be harmful, even if the young people can see no harm?
3. Do older people forget that they were young once?
4. Do they take an active part with the young?
5. Do they set a good example in dress and in good position in dancing?
6. Do they keep up to date in the harmless things that young people do? If not, are they competent judges?
7. How can the parents' class assist in carrying out the following ruling:
 - (a) That dances be opened and closed with prayer?
 - (b) That an open position be maintained.
 - (c) That the dance be closed at 11:30?
8. How is the maintaining of proper conditions dependent upon the co-operation of adjoining wards and stakes?

(Note to Teacher: Name the members of your social committees in ward and stake, and have one of them give a report of their work to date, and discuss the questions:

How can the parents co-operate with this committee?

How can this class help in getting good results?

1. In dress.
2. In dancing.
3. In other social activities referred to in previous lesson.

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr.

Second Year—Old Testament Studies

LESSONS FOR JUNE

Lesson 16. Worship in Ancient Israel

- I. The inherent disposition of the Saints to take on worldly ways.
- II. The chastening the Lord gave Israel to purge them of this tendency (Par. 1. Dr. Tanner's Old Testament Studies, chap. 16).
- III. The Israelites are taught how to worship.
 1. The Tabernacle.
 - a. Holy of holies.
 - b. Holy place.

For full discussion see any good Bible dictionary, also Old Testament Studies.

2. The position and function of the Priesthood.
 - a. The Levites (the priestly class).
 - b. The High Priest.
 - c. The Priests.

"Old Testament Studies," Vol. I, chap. 16.

Lesson 17. Worship in Ancient Israel (Continued)

1. The Doctrine of the Atonement of Blood as it prevailed in ancient Israel—The ceremony.

So important had this doctrine become among the Israelites that a day was set apart and known as Atonement day. It was kept by the people as a solemn Sabbath. On this day the High Priest only was permitted to enter the Holy of Holies and then only after thoroughly cleansing his body and dressing himself in white robes. It was his function on this day to bring forth a young bullock for a sin-offering and a ram for burnt offering. With solemn ceremony these were offered to God. The blood of these animals was sprinkled about the Holy of Holies.

"The High Priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins" (Smith's Bible Dict., p. 82).

This is entirely in keeping with the doctrine of the church, for we have always looked upon the sacrifice of the animal not as capable in itself "to win forgiveness for the people but as a shadow and type of the offering of the Son of God."—(Tanner.)

- II. Other things and features connected with the ancient worship.
 1. Incense offerings.
 2. Table of shew-bread.
 3. The golden candlestick.
- III. The history of sacrifice.

In addition to the excellent text of Dr. Tanner the teacher and students are referred to an excellent article in Smith's Bible Dictionary on the subject of sacrifice.

Lesson 18. Religious Practices

1. Religious practices revolve about three things.
 1. The Sabbath.
 2. The festival.
 3. The day of atonement.

In assigning this lesson it might be well to have the pupils look up the subjects embodied in the several head words of each paragraph in Dr. Tanner's, 18th chapter, with the view of having them make short expositions thereon, thus affording a change and also an opportunity for oral expression.

Fourth Year—Old Testament Studies

LESSONS FOR JUNE

Lesson 16. Jonah and His Times

- I. Contentions between the two kingdoms.
- II. Extension of kingdom beyond Damascus.
 1. Prophecies fulfilled.
 2. Wars with the Syrians.
 3. Foreshadowing contact with the great nations of Mesopotamia.
- III. Jonah commanded to go down to Nineveh.
 1. Jonah seeks to escape by taking ship for Tarshish.
 2. Confesses his guilt and is thrown overboard.
 3. Is swallowed by a fish.

The incident of Jonah's having been thus swallowed by a whale or a fish is important only as it teaches us the les-

son of obedience. When the Lord commands us, it is sufficient for us to know that He does command, and it is then for His servants to obey the mandate without fear and without questioning. When the Lord commands us to go to Nineveh figuratively speaking, it is for us to go.

IV. The people repented after hearing Jonah who now goes unhesitatingly as commanded.

V. Various views on the story of Jonah.

VI. Advent of the Assyrians.

VII. Kingdoms compared and contrasted.

"Old Testament Studies," Vol. II, chap. 16.

Lesson 17. Judah Under Amaziah, Uzziah, Jotham and Ahaz

I. Amaziah ruler of Judah. Length of reign, 29 years.

1. Takes census of the people including tribe of Benjamin.

2. Prepares a great army to fight Edomites and hires part of the army of Israel.

3. Told not to do this—but does.

4. Battles Idonites and is victorious, on his return brings home the god of the children of Seir which he sets up and worships.

5. God greatly displeased with him. He grows boastful and challenges Israel to battle. The Israelites come up and overcome him. He is killed by men in his own tribe.

II. Uzziah, son of Amaziah, then comes to throne.

1. Humble—loves husbandry and works righteousness.

2. He grows strong and mighty, and forgets God.

3. Goes to temple to burn incense, having no authority, and is stricken.

Point out that the authority of God can only be exercised by those properly commissioned.

4. He is forced to live separate from people, and when dead is buried apart from royal family.

III. Jotham, son of Uzziah, made king.

1. He reigned quietly and lived up-rightly.

2. Did not enter temple after experience of father.

IV. Ahaz, upon death of father, comes to throne.

1. Very wicked king.

2. Establishes god Molock to west of Jerusalem.

3. His enemies come upon him, and he makes an alliance with Assyrians.

4. He recognizes their gods and establishes new altar in temple yard. Takes out fount from temple and later closes temple to worship.

5. He and all his people acknowledge Assyrian gods as stronger than Jehovah and worship them. Discuss the God idea of these people as evidence of their worship.

"Old Testament Studies," Vol. II, chap. 17.

Lesson 18. The Downfall of the Northern Kingdom.

I. King Hoshea begins his reign in Samaria.

1. His character.

2. A belated repentance.

3. God's judgment of Israel a just judgment.

II. Shalmaneser—his position and character (See Smith's Bible Dictionary.)

III. The Assyrian Kingdom—its extent and power.

IV. Israel carried away—the north kingdom destroyed.

V. The re-populating of Samaria.

1. Israelitish Remnant.

2. Mongrel people.
(See Smith's Bible Dictionary, under title of Samaria, for excellent treatment of this topic.)

VI. Babylonian Religion.

VII. Great Prophets Appear.

1. Hosea.

2. Amos.

3. Micah.

"Old Testament Studies," Vol. II, chap. 18.

"He who tells a lie is not sensible how great a task he undertakes; for he must invent twenty more to maintain it."

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—Book of Mormon

LESSONS FOR JULY

First Sunday, July 7

Uniform Fast Day Lesson

Second Sunday, July 14

Lesson 21

Pupils' Text: "The Story of the Book of Mormon," chapters 28 and 29.

Teachers' Text: Same as pupils' and Alma, chapters 36 to 45.

Before commencing today's lesson let us review briefly chapter 27: The Mission to the Zoramites.

Banishment of Zoramites.

Believers sent from Antionum and go to Jarshon.

Their reception by the Ammonites.

The demand made of the Ammonites by the Zoramites.

The Ammonites refuse.

What covenant had the Ammonites entered into with the Lord?

Our lesson today deals with another terrible and bloodthirsty war.

Points to be considered: Alma, chapters 43 and 44.

1. Preparation of war by the Zoramites.
2. They join the Lamanites.
3. Preparation of the Nephites under Moroni.
4. People of Ammon change lands.
5. The war.
 - a. The approach of the Lamanites.
 - b. Attempt on land of Manti.
 - c. Moroni's plan of attack.
 - d. Lamanites defeated.
6. Moroni and Zerehemnah.
 - a. Moroni's demand of Zerehemnah.
 - b. Zerehemnah yields arms but does not make covenant.
 - c. Conflict renewed.
 - d. Zerehemnah yields to demand of Moroni.

In Moroni we are introduced to a great general.

Have one of the pupils read in the class Alma 44:1-7; also 44:8-9.

Show how Moroni and his armies were supported and received Divine guidance. Read Alma 43:45-54.

In chapter 29 we are brought to the

close of Alma's life. Review briefly his conversion as a young man, his mission among the Lamanites. His labors as chief-judge, and as High Priest and his work among the apostate Nephites, as well as the believers.

Alma calls his sons together and instructs them.

To Helaman is transferred the records. He is charged with their safe keeping.

Time will not permit to read the blessings or commandments of Alma to his sons—Helaman and Shiblon—but some of the choice paragraphs might be read in class, such as Alma 37:32-38; 39:13-15, 39:13-15.

Read Alma's prophecy in chapter 45. Alma goes to Melek and is not heard of any more.

Helaman and his brethren declare the word of God among the people, appointing priests and teachers over the branches.

People grow rich and proud.

This lesson is full of good teachings. What shall the teacher make prominent?

Alma's devotion to God, his love for the truth, his noble character should reflect into the lives of the pupils.

Don't forget your preview of next Sunday's lesson.

Have all of your pupils text books?

Third Sunday, July 21

Lesson 22

Pupils' Text: "The Story of the Book of Mormon," chapter 30.

Teachers' Text: Same, and Alma 46:50.

Review last lesson:

Why do you think Moroni was chosen to command the Nephite armies?

Who were the Zoramites?

Who were the Ammonites?

What did Moroni demand of Zerehemnah?

Why do you think the Nephites were victorious?

What were the Nephites fighting for?

To whom did Alma transfer the plates and appoint as High Priest?

What did Alma prophesy concerning the Nephites and Lamanites?

What are the characteristics in Alma's life you admire?

Alma departs out of the land of Zarahemla and is not heard of again.

Peace prevails among the Nephites for a very short period. Helaman and his associates preach the gospel going from city to city as did Alma.

Amalekiah was a Nephite apostate and traitor. He was a descendant from Zoram, the servant of Laban. Amalekiah's great ambition was to destroy the church, sprout the Nephite commonwealth and establish a monarchy, and to make himself king over the Nephites and Lamanites.

Moroni was one of the greatest prophets and military commanders among the Nephites. He was born in Zarahemla, about the year B. C. 100. At the age of twenty-five, he had risen to the supreme command of the forces of the commonwealth. Internal dissensions, caused by the intrigues of royalists and apostates, led by one Amalekiah, convulsed the Nephite community. Here Moroni rose to greatness with the peril of the hour. By his patriotic appeal he roused the whole Nephite nation.—Dictionary of the Book of Mormon.

Have the pupils learn the words of the Title of Liberty.

Moroni knelt in humility and presented his "Title of Liberty" before the Lord and asked for His protection and guidance.

During the Revolutionary War Washington frequently called upon the Lord for guidance.

Moroni's enthusiasm, his faith in God marked him as a great character, and won victory.

Amalekiah's selfish ambition made him a traitor. He was untrue to himself, and could not be true to others.

Contrast the feelings and motives which inspired Moroni and his followers with those of Amalekiah.

Make an outline of this lesson, bringing out the essential points. Remember your preview of next Sunday's lesson.

Fourth Sunday, July 28

Lesson 23

Pupils' Text: "The Story of the Book of Mormon," chapters 31 and 32.

Teachers' Text: Same as pupils' and Alma 50, 51, and 52.

Suggestive Outline:

1. A few years of peace.
 - a. Further preparation on part of Nephites.
 - b. Fortify and build cities.
 - c. Faithfulness of Moroni and people.
 - d. Prosperity enjoyed by Nephites.

2. Dispute between inhabitants of the City of Morianton and the City of Lehi.

- a. Cause.
- b. Nephites flee to Camp of Moroni.
- c. People of Morianton attempt to flee.
- d. Apprehended by Moroni and Teancum.
- e. Morianton killed.
- f. Contention settled.

3. Death of Nephihah.

- a. Pahoran chosen to succeed his father.

4. The Great War.

- a. A dissension among Nephites. (Kingmen against Freemen.)
- b. Desire to change the law.
- c. Voice of people decide in favor of Freemen.
- d. Lamanites approaching.
 - (1) Rejoicing among Kingmen.
- e. Moroni subdues Kingmen.

5. Lamanites capture cities.

- a. Point cities out on map: Moroni, Nephihah, Lehi, Omer, Gid, and Mulek.
- b. Cause of Lamanite success.

6. Teancum.

- a. Meets Lamanites near Bountiful.
- b. Slays Amalekiah.
- c. Ammoron appointed King of Lamanites.
- d. Lamanites retreat.
- e. Instructions of Moroni to Teancum.

7. Moroni's campaign.

- a. Ammon returns to land of Nephi.
- b. Comes against Nephites in the west.
- c. Position held by Nephites.
- d. Attitude of Moroni.

8. City of Mulek.

- a. Moroni joins Teancum.
- b. Strategy in which city was captured.
- c. Lamanite army decoyed and captured.
- d. Jacob killed.
- e. Lamanites deliver up their weapons.
- f. Lamanites who refused captured and taken to land Bountiful.

Note.—Mosiah's teachings at the beginning of the Republic, particularly what he said with regard to the voice of the people. (Mosiah 29:13-32.)

The internal dissension among the Nephites gave the Lamanites great advantage over them.

In what position would the Nephites have been placed had the Lamanites taken the land northward?

Teancum, one of the bravest, most disinterested and most illustrious soldiers,

who served the Nephite commonwealth. Of his life we are told nothing until he is presented to us as one of Moroni's lieutenants.

Wisdom and protection come to those who faithfully contend for the right and keep the commandments of the Lord.

Fourth Year—"What Jesus Taught"

First Sunday, July 7

Uniform Fast Day Lesson.

Second Sunday, July 14

Lesson 21. The Third Mark

Third Sunday, July 21

Lesson 22. Single Minded Loyalty

Fourth Sunday, July 28

Lesson 23. Riches and the Kingdom of God

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament History

LESSONS FOR JULY

[Prepared by George M. Cannon.]

Lesson 19. Saul, the First King over Israel

Text: 1 Samuel, Chapters 8 and following.

Up to this time in all the stories we have read of the Israelites, they were without an earthly king. Their leaders, from the time of Moses, had been Judges; and they had looked to their Prophets and Priests for guidance; and these leaders had sought the will of the Lord, and the people had harkened to their words and been blessed; or had been rebellious and suffered the consequences. When the Prophet Samuel began to grow old, however, his sons proved unworthy of his teachings, and were not fit to minister to the people. And the people said unto Samuel: "Behold thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations."

And Samuel was displeased and prayed unto the Lord. And the Lord told Samuel to let the people have what they wanted and that the people were thereby not rejecting Samuel but their heavenly Father. Samuel frequently remonstrated with them and warned them of the unhappiness that would come to them and the burdens that would be placed upon them by their kings.

(1 Samuel, 8:19-20). "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us;

"That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

"Now there was a man of Benjamin whose name was Kish, a mighty man of power.

"And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."

Now before Samuel the prophet had met Saul, the Lord told him that the next day He would send him a man out of the land of Benjamin (the part of the land which had been given to the descendants of Benjamin for their dwelling place), and that Samuel should anoint him to "be captain over Israel," that he might save the people out of the hand of the Philistines. And when Samuel saw Saul, the Lord said unto him: "Behold the man whom I spake to thee of. This same shall rule over my people."

And the people (about thirty in number) were about to eat in the parlor.

And Samuel told Saul that on him and his father's house (meaning his family) was the desire of Israel. And Saul answered modestly and said: "Am not I a Benjamite of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" But Samuel treated Saul with greatest consideration, and afterward when they were alone, anointed him and told him: "Is it not because the Lord hath anointed thee to be captain over His inheritance?"

Later Saul did as Samuel told him and certain signs were given him to show that the Lord would be with him. And the Spirit of the Lord came upon him

and he went with the prophets and prophesied among them. And the people saw that he had a change of heart. And Samuel called all the people together. He told them of the way in which God had brought them up out of Egypt, and delivered them out of the hand of the Egyptians, and out of the hand of all kingdoms, and of all that oppressed them. He then told them that they had rejected God, and had said, "Nay but set a king over us!" He then told them to present themselves by their tribes; and the lot fell on the tribe of Benjamin. And when the tribe of Benjamin was arranged by families, the lot fell on the family of Matri (to which Saul belonged): and then Saul the son of Kish was taken. But Saul could not be found for he had hidden himself. And when they found him and brought him out, and he stood among the people "he was higher than any of the people from his shoulders and upward."

And Samuel said to all the people: "See ye him whom the Lord hath chosen, that there is none like him among all the people?" And all the people shouted and said,

"God save the king."

This occasion is the first in history in which these words, so often used among the subjects of Great Britain are known to have been used. "God Save the King" is the national anthem of the Great British Empire.

In the early part of the reign of King Saul he was greatly loved by the people. He was also in high favor with our Heavenly Father. As time went on, however, he showed evidence of impatience, and of a desire to do what he had no right to do. This was particularly shown where he assumed to take the part assigned to the prophet in offering burnt offerings to the Lord. He failed to carry out the instructions given by the prophet in other cases. Gradually he became more and more headstrong and just in proportion as he forgot to be noble and considerate of the rights of others, the Spirit of the Lord was withdrawn from him. Still we must remember that he had been a very brave man and had fought most valiantly for his people. He had a large family, some of them very strong characters, his son Jonathan being the most noted and worthy. Had Saul continued as he began his reign, modest, valiant faithful and true, he would have continued to enjoy the blessing of God. But he became boastful instead of modest; became selfish instead of trying to serve others; he kept not the commandments of the Lord, and fear entered his heart, and he lost his courage, and be-

came despondent, gloomy and suspicious.

And Samuel warned Saul that as he had rejected the word of the Lord so the Lord had rejected him from being king over Israel. It was after this that "an evil spirit" troubled him. From this time on the fortunes of Saul are closely interwoven with the acts of David, the son of Jesse of Bethlehem. For when the servants of Saul sought to cure him of his gloom, they advised him to get someone who was a skilled musician, particularly one who could sing and could play the harp skilfully, and one of these recommended David for his pleasing appearance, his bravery, his wisdom and his ability as a musician. (1 Samuel 16:19-32). "Wherefore Saul sent messengers unto Jesse, and said, "Send me David, thy son which is with the sheep."

And Jesse sent simple presents by David his son unto Saul.

"And David came to Saul, and stood before him; and he loved him greatly; and he became his armorbearer.

"And Saul sent to Jesse, saying, Let David, I pray thee, stand before me, for he hath found favor in my sight.

"And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: So Saul was refreshed, and was well, and the evil spirit departed from him."

Lesson 20. David—the Shepherd

Text: 1 Samuel 16-17 chapters.

How many boys would like to be a shepherd? The shepherd is much alone. Frequently he is away from all other human beings for hours at a time. And sometimes for days he has little chance to talk to any one except other shepherds who, like himself, are away from the rest of mankind, and have much time to think and to think again and again. Our Heavenly Father seems to frequently choose His servants who have great missions to perform among His children from the class that constantly have much time for thought, and yet who, at times, have to work very hard and are subject to much danger. Thus Moses, whom we have seen God choose as His great lawgiver to ancient Israel, was, for a number of years, a shepherd.

Well, the Lord told the prophet Samuel who had greatly loved Saul and who mourned when he had to tell Saul that the kingdom would be taken from him, to cease mourning, and to go to Jesse, the Bethlehemite, for the Lord had provided a king for Israel among Jesse's sons. And although Samuel was afraid that if Saul heard of it he would kill

him, yet he feared God more than he feared man, and went to do as commanded. And he made an offering to the Lord as the Lord had commanded, and Jesse and his sons were called to the sacrifice.

And when they came, Samuel looked at the sons, and they were tall, handsome men. And he looked upon Eliab, the eldest, and said, "Surely the Lord's anointed is before him." But the Lord told him that this was not the one; that the Lord looketh on the heart, while man looketh on the outward appearance. Then Jesse called his next son, and made him pass before Samuel but he said, "Neither hath the Lord chosen this." Then Jesse made another big, tall, handsome son pass by. And Samuel said, "Neither had the Lord chosen this. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, 'The Lord hath not chosen these.' And Samuel said unto Jesse, 'Are here all thy children?'" And he said, "There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said unto Jesse: "Send and fetch him: for we will not sit down until he come hither.

"And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, 'Arise, anoint him: for this is he.

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward."

Now the Philistines were the fiercest enemies that the Israelites had to battle with. And they gathered together their armies to battle. And Saul and the men of Israel were gathered together, and set the battle in array against the Philistines.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side, and there was a valley between them.

And there went out a champion out of the camp of the Philistines, a great giant named Goliath of Gath. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weavers' beam, and the head of the great spear was of iron, and one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them: 'Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be

able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

"And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together."

When Saul and all Israel heard these words of the Philistine they were dismayed, and greatly afraid.

Now while this was going on, the three eldest sons of Jesse were with Saul's army. The remainder of Jesse's sons (he had eight sons) were at home, doing work that their father directed them to do. David had returned from Saul to feed his father's sheep at Bethlehem.

And the Philistine, this big Goliath, drew near morning and evening, and presented himself forty days.

Lesson 21. David and Goliath

Text: I Samuel chapter 17.

And Jesse said unto David, his son, take now to thy brethren provisions, and ten cheeses to their captain, and learn how thy brethren fare.

Now Saul, and they, and all the men of Israel were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took and went as Jesse had commanded him; and he came to the trench, as the host was going forth to fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army.

And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

And as he talked with them there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words; and David heard them.

And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said: "Have ye seen this man that is come up? Surely to defy Israel is he come up, and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter."

And David spake to the men that stood by him, saying: "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? For who is this Philistine that he should defy the armies of the living God?"

And the men told him again what had been promised to the man that should kill the Philistine.

And Eliab his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said: "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

"And David said, What have I now done? Is there not a cause?

"And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

"And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him.

"And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine.

"And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

"And David said unto Saul, Thy servant kept his father's sheep, and here came a lion, and a bear, and took a lamb out of the flock:

"And I went out after him, and smote him and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

"Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

"David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

"And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

"And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

"And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

"And the Philistine came on, and drew near unto David: and the man that bare the shield went before him.

"And when the Philistine looked about, and saw David, he disdained him; for he

was but a youth, and ruddy, and of a fair countenance.

"And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

"And the Philistine said to David, come to me, and I will give thy flesh unto the fowls of the air and to the beast of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, the God whom thou hast defied.

"This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and He will give you into our hands.

"And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted and ran toward the army to meet the Philistine.

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

"Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

"And then men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

"And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

"And David took the head of the Philistine, and brought it to Jerusalem: but he put his armor in his tent.

"And when Saul saw David go forth against the Philistine he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

"And the king said, Inquire thou whose son the stripling is.

"And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

"And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite."

Fourth Year—"Lives of the Ancient Apostles."

Lesson 19. With the Redeemer

Aim: A sincere heart wins God's favor.

Questions:

1. What were leading traits in John's character? Give reasons for thinking so.
2. Why did it take courage to follow John the Baptist?
3. When did John first hear about Jesus?
4. Relate the story of his conversion.
5. What was one of the first lessons he learned from his associations with Jesus?
6. Name some memorable experiences he had in company with his Master.
7. What important commission did Jesus give John at the Cross?
8. What was John's experience at the Tomb?
9. What is his testimony?

Lesson 20. With Peter and the Twelve

Aim: True greatness consists in losing self for the good of others.

Questions:

1. Relate the circumstance of the miraculous draught of fishes.

2. Show that John shared in the responsibility of "feeding the sheep" in Christ's fold.

3. What prophecy was made regarding John?

4. What element of true greatness did John possess?

5. To what particular trust did he remain true?

6. Relate at least three important events in John's life.

7. Why was he called a "pillar of the Church?"

8. What does John say about him who hateth his brother?

Lesson 21. Closing Scenes of Ministry

Aim: To love and serve one's fellow-men transforms one's nature and secures eternal life.

Questions:

1. What is supposed John did during the eighteen years following the council held about 50 A. D.?
2. Where did he make his home? Locate Ephesus. For what was it noted?
3. By whom was John banished to the Isle of Patmos?
4. What kind of place was Patmos?
5. What did the Apostle have which his enemies could not banish?
6. What did John receive while on Patmos?
7. What testimony does he give of Christ?
8. Of his four known writings, which was written first?
9. What was the burden of his preaching?
10. Whom did he say we should love?
11. Memorize some of his sayings.

Kindergarten Department

Wm. A. Morton, Chairman; assisted by Beulah Woolley, Kate McAllister and Ina Johnson

Second Year

LESSONS FOR JULY

First Sunday, July 7

Uniform Fast Day Lessons

Second Sunday, July 14

Daniel in the Lion's Den

Text: Daniel 1:1-4, 6.

Aim: Courage to do right wins the favor of God and man.

Third Sunday, July 21

The Pioneers.

Text: History of Utah.

Aim: Courage to do right wins the favor of God and man.

Fourth Sunday, July 28

Review lesson on the Pioneers.

Suggestions for the Preparation of June Lessons.

There are still many of our teachers who do not allow the children to help

them tell the story. They seem to be afraid that the children will lose interest and that they will not secure their attention. Some teachers also think that they must give the new material because the children are not familiar with the facts. But if such teachers will only try this method they will be surprised to find how much the little ones are able to work out for themselves. It is delightful to visit a group of children who are so trained that they can carry on conversations with each other, ask questions and be actively interested in all that is said. How you are going to develop the lesson should be a part of your preparation. The following suggestions may be helpful.

Lesson 16. "The Birds"

The children can tell what birds would be about in the springtime and what they would be doing; what the farmers would be doing, etc. Then you could ask,

"Why do you suppose the school teacher wished to keep the birds?" "When the hot summer days came and there were no birds, what happened?" "And the next spring the people wanted birds so they had to think of some way to get them. I wonder if you can tell what they planned to do?"

Lesson 17. "The Lost Sheep"

"Every day the shepherd led his sheep into _____" (It is a good device to occasionally allow the children to supply a word.) "Sometimes in the evening when they were returning to the fold and the good shepherd saw the tired lambs, what would he do?" "Can some one tell us how the shepherd knew whether every sheep and lamb was in the fold or not?" "What would he do if one was missing?" "Why do you think the shepherd was so anxious to find the lost lamb?" "Where did he go?" You will be able to get most of this lesson from



THE GOOD SHEPHERD

the children if you are skilful with your questions and have plenty of pictures to show them.

Lesson 18. "The Prodigal Son"

"What could the two brothers do to help their father?" "When the younger son was tired of his home, how do you think the father felt?" "The father did not forget his son. He was always thinking of him and doing something for him. What was it?" "Can you guess what the boy did with the money his father had given him?" "When his money was gone what do you suppose he did?" Of course the children will not always give the answer you want. Make the most of it,

however, and allow as many as wish to give an opinion, express themselves. Then you may tell what did happen if necessary.

Lesson 19. "Independence Day"

Since there is no Sunday in July before the fourth of the month, most teachers will prefer to give this lesson the last Sunday in June, so that the children may better understand why we celebrate the 4th of July. Find all the pictures that you can and study carefully how you can have the children do most of the work. If you use your blackboards you will have no difficulty in this matter.

Mount Lassen

By Edward T. Martin

Mount Lassen is a volcano that is rarely quiet for any considerable length of time. Every few weeks there is the announcement "Lassen is in eruption again," until the number of times it has vented lava, mud, steam and hot ashes is nearer a hundred and fifty than a hundred and forty.

Some of the smoke has reached a height of 20,000 feet and ashes driven ahead of a northwest wind have been spread over many square miles of surrounding country, enough to darken the snow of the adjacent peaks, to cover the roofs of railroad cars passing at a distance of a dozen miles, and to bury some of the fertile valleys under a covering a foot or more in depth. In an eruption of two years ago, from 7:30 until 8 p. m., flames crowned the peak in a startling manner. Four, perhaps five craters were active. Rocks hot enough to be luminous were thrown thousands of feet into the air, and a cloud of smoke from which the fires of the craters were reflected until the smoke itself resembled living fire, rose almost four miles above the peak. A year before this a new crater opened from which mud and ashes poured in such quan-

ties as to damage dwellings miles distant, destroy fences, crush barns and sheds and give to much of the nearby land a top dressing of volcanic ashes. Ranchers imagined their farms ruined, their fruit trees killed, their work of years gone for naught. Scientists were called on for advice.



NEAR MT. LASSEN

They analyzed the deposit and disagreed. Some said, "It will be years before the land can be made to raise a profitable crop." Others, "This, like similar desposits elsewhere in California will be a benefit." These last were right. When spring came orchards blossomed, each tree in due season bore fruit after its own kind,

larger, better, in greater quantities than before. Grass grew more luxuriantly, the cattle did not lack for pasture, and the yield of grain per acre was much increased so that now,

fortunate neighbors. Lassen as a volcano is older than history. Its activities in the past have been much greater than now. Indications, however, are that it has taken a new lease



MOUNT LASSEN

when smoke hovers over the mountain top, those farmers not favored before hope if another shower of mud and rain of ashes is to come they may get their share and have their land enriched as well as that of their more

of life and will be as busy in the future as in the long ago, also that at any time its hidden force may break its fetters and bestow on the adjacent land owners all the mud and all the ashes they need and perhaps more besides.

Gem

By L. Lula Greene Richards

For the smallest child in the Kindergarten or Primary class who has courage and ability to speak to the school. To be recited on Mother's Day.

If I would have to live alone,
With only just one other,
Who do *you* think the one would be
That *I* would choose to live with me?
I think that we will all agree
That it should be my MOTHER!



The Glean of the Silver Star

By Annie Malin.

II.

Mamie Harding's speedy success was very encouraging to the other members of the Club, and she was given another person to visit.

Sadie Carter, to whose lot the name of lame Johnny Howard had fallen, determined she would be the next one to earn a coveted star if it were possible. Accordingly, she decided to make a call the very next day. She had promised herself that whatever happened she would exhibit that tact, which Grandma Barlow had considered so necessary to the success of their labor.

Sadie certainly had no intention of causing the lame boy to think her crazy, as had been the case with Mamie. "I'll wait until the proper moment before I even mention the Club," she mentally resolved, and rang the bell with a fast-beating heart.

Johnny Howard was a stranger to her, being seldom seen on the street. At such times he was wheeled about by a middle-aged woman with a very pleasant face.

While she waited for someone to come to the door, Sadie was saying to herself, "We must have tact, and go with a prayer in our hearts."

Suddenly the door opened, and to her embarrassment she found herself finishing up the sentence aloud, so that the middle-aged woman who stood looking at her, was greeted by the words, "A prayer in our hearts," to her surprise and mystification.

Poor Sadie's face grew red with embarrassment, and the woman, trying to put her at ease, asked pleasantly, "What do you want, my dear?"

Sadie's answer only added still more to her embarrassment, for in a voice which she scarcely recognized as her own, she stammered, "Lame Johnny Howard." By this time Sadie's sense of humor asserted itself, and seeing an amused twinkle in the eyes of the woman who still held the door open, she began to laugh.

"Please excuse me," she said. "I am Sadie Carter, and I came to call on Johnny Howard."

With a pleased smile upon her face, the woman invited her to enter, saying: "I am sure he will be delighted, my dear, for he gets dreadfully lonesome."

She opened a door to the right, and motioned to Sadie to enter.

In the center of the room was a large table, and upon this table was a collection of objects such as the girl had never seen. On one corner was a large urn, and near it a long-lipped pitcher, while the figure of a man crouching low over a stout club, rested next to that of a baboon, standing erect, with arms extended.

Numerous other figures stood on the table and seated at one end, near a huge lumps of clay, was the lame boy, his grave blue eyes regarding Sadie and her companion enquiringly.

"The young lady has come to pay you a visit," said the middle-aged woman, who proved to be the "Aunt Hilda," who took care of the boy.

"I am glad to see you," he said with a winning smile, "I have few visi-

tors." Sadie could not keep her eyes off of the curious figures on the table, and noticing her evident interest, Johnny explained that he spent a great deal of time working with clay, and called her attention to those studies which he considered were the best.

"They are fine," said Sadie, admiringly. "I don't see how you can make them look so real."

The boy's sensitive face flushed with pleasure at the praise, and the two were soon chatting like old friends.

"If I could only afford to take some instructions," he confided, "I feel sure that I could make something worth while. The best I can do is to study and practice and it helps me to amuse myself, if nothing more."

An hour soon passed, and the visitor arose to go.

Johnny Howard thanked her for the call, and after inviting her to come again soon, he gave her the queer little figure of the cave-man as a souvenir, saying that he was planning some larger figures which he would be pleased to show her next time she called.

With a promise that she would come again soon, Sadie left the house, being let out by the delighted Aunt Hilda; and it was not until she reached her own door that she remembered that she had never once mentioned the Silver Star Club.

"I'll certainly have to go again before Saturday," she said to her mother, who had been an amused listener to her description of her visit, "but, oh, mother, I just kept thinking of Uncle Gordon, and I'm so glad that he is coming to visit us just at this time! Would it be wonderful, mother? oh, wouldn't it?" and putting her arms about her mother, she danced about the room to the surprise and undoubted displeasure of General, the great Maltese cat, upon whose tail she trod.

That night, while listening to the

story, her father said with a note of admiration in his voice: "Grandma Barlow certainly knows what she is about. When she sent Sadie to that boy, she had in mind two things, Uncle Gordon is not only an eminent specialist, but also a sculptor of no small talent. That boy, I've no doubt, will get the benefit of both."

The next day, when Uncle Gordon came for the long visit and much-needed rest, it was not long before Sadie found an opportunity to tell him about her new friend and to show him the queer little cave-man. Uncle Gordon examined the little figure in silence, while he listened to the story.

"It's wonderful!" he said, to the undisguised delight of Sadie, "simply wonderful! and no instruction, you say?"

"None at all, he told me," the girl replied, "but, Uncle, do you always cure bad backs?"

"Not always, my dear," responded her uncle, in his pleasant voice, "but I thought I had come here for a rest, and the moment I arrive I hear about lame boys with bad backs."

"Oh, dear," said Sadie, regretfully, "I am sorry I forgot that, uncle, but," she added, hopefully, "maybe it would rest you to see those funny little figures with wires and things inside of them which Johnny is going to make next."

"Maybe," said her uncle, "but don't say one word about 'back's' to him for we mustn't build any false hopes, my dear. If it is his spine it may be a difficult matter to help him."

Two days later Sadie again called upon the young sculptor, as she already spoke of him, and this time she was careful to tell him about the Silver Star Club, in which he was much interested.

"I should say I will sign my name on your card," he said, heartily, "why, if it hadn't been for that blessed star shining on the tree you might never have come here. I think it is great.

It is too bad the boys don't follow your example."

"Why, do you know what I've thought, ever since we moved here?" Well, I've thought I was never going to have a friend."

"Oh, Johnny," said Sadie, "you are going to have another friend right away. Uncle Gordon has a studio in the city in which he lives, and it is full of things he has modeled, and he wants to know if he may come with me next time."

"Do you really mean it?" gasped the delighted boy. "A real artist? How happy I am!" but what will he think of these?"

When Aunt Hilda accompanied Sadie to the door she brushed her handkerchief over her eyes as she said in a low tone, "God bless you, dear; he has never been so happy since his mother was alive."

The visit of the good doctor was made, and while he examined the work of the boy, he noted carefully every movement of his body.

To the delight of Johnny, this visit led to others, and to many helpful suggestions in regard to his work, and later to a plan for the cultivation of his undoubted genius.

It developed that Uncle Gordon's housekeeper had left him, and as Aunt Hilda had no ties except the crippled boy, she gladly consented to move to the city with him where he could be under the care of Uncle Gordon, while she was earning their living in his employ.

It certainly seemed a good omen for the boy's future.

"There will have to be an operation," confided Uncle Gordon to his niece, "but I believe it will be successful," and as he pinched her cheek he added:

"Your Silver Star seems to be reaching out, little girl, and I think you will have to make me a member, for I don't intend to lose sight of that fine little fellow. I love him already,

and I want to make a bargain with you. When Christmas comes again, all of the members, old and new, must celebrate it together with a good old-fashioned Christmas tree, with a Silver Star right on top, like we had when I was a youngster."

When Grandma Barlow pasted a silver star on Sadie's card, upon which was Johnny Howard's name, she said, "It isn't so much the star as it is the good we are doing, is it?"

"Oh, dear," Betty sighed, dolefully, "I don't believe I'll ever have any success with that dreadful old man Rose; he simply glares at me every time I pass, until I don't dare to say a word to him."

"Have courage, my child," said Grandma, "you can't all expect to get a star at the same time. Who knows what can be done, if we persevere?"

"Your old man is no worse than my sulky girl, who sits and does nothing," said Beckie Lindsay.

"And no worse than poor Mrs. O'Brien, who won't say a word to anyone," said Susie Decker.

"Don't forget the 'prayer in your hearts,'" said Grandma, and the next day Susie called on Mrs. O'Brien.

(To be Continued)

Big House and Little House Stories

By Ivy Williams Stone

IV

THE BEAUTIFUL LADY COMES

One morning, after the Master of Little House had gone to work, Five Children stayed at the gate to wave good-bye to the Master of Big House. But although they waited and waited until the Sun made red marks on their necks, the big gray automobile did not come out to wait for him. And he never went down town all that day. The next morning a black auto came hurrying along and stopped at Big House, and a tall, thin man got out,

a satchel in his hand, and he hurried into Big House. Then Five Children could see no more, but the Perfect Lady told them the visitor was a great doctor from away down town, and that the Master of Big House was very sick.

Over in Big House the famous Doctor climbed the stairs and went into a beautiful room, where the Master of Big House lay in bed, with his eyes turned toward the window, where just a little speck of Sunshine could peep in between the heavy curtains. The famous Doctor looked at him and asked him lots of questions. At last he said:

"Man, you are soul sick, and not sick in your body at all. Something is troubling your mind." But the Master of Big House only shook his head and looked so sad. "You need sleep," said the Doctor, and he left a box of pink pills.

Day after day the great Doctor called, but the Master of Big House got no better and did not sleep at all. Because he was a rich man the newspapers told about his sickness every day and how he had a strange disease which the Doctor could not understand.

And Five Children felt very badly, for the Perfect Lady had told them how good the Master of Big House had been to the Master of Little House. The Oldest of All wished with all his might that he could help to get his friend well. But the Doctor had given orders for no visitors and the servants had fixed the door bells and telephone so they would not ring. And there was a sign in the front door which said, "No Visitors."

Now the Oldest of All knew all this, so he could not see how he could do a single thing to help. One afternoon he stood at his front gate when a little auto hurried up to Big House. A lady, who was dressed in the prettiest suit the Oldest of All had ever seen, got out and went up to Big House.

The driver of the auto carried in her suit cases and put them on the porch, and then he drove away. The lady rang the door bell, but of course no one answered her ring. She came around to the side and rang and knocked, but no one came. Then she sat down on the steps and put her head in her lap and the Oldest of All could see that she was crying. He ran out of the gate and hurried over to her.

"You can't go in," he said to her, "for the Master of Big House is too sick for company—the Doctor said so."

"But *I* am no company," said the lady. *I belong here*, and I must see him."

"You must be mistaken," said the Oldest of All, very politely. "He told my Perfect Lady that he did not have any Perfect Lady at his house, nor any Five Children."

"Oh, you truthful little boy," cried the lady, between her tears. "I know I am not a Perfect Lady, but I could make him well. But they won't let me in nor answer the telephone, and maybe he will die," and then she cried harder than ever.

"Do you *truly* belong here?" asked the Oldest of All in a troubled voice.

"I truly do," answered the lady, solemnly, "and I could nurse him better than anyone else."

The Oldest of All thought of how good the Master of Big House had been to Five Children. "Lady," he whispered, "there is a little, tiny door around on our side of the house where the grocery men take cabbage and things to eat. Maybe it will not be locked."

So they crept down the steps and around to the small door, which was almost hidden by vines and a bay window. The Lady tried the handle and it turned! She gave the door a gentle push, and it opened down a flight of stairs. "Come," she whispered, and took the Oldest of All by the hand.

They crept down the stairs, and the Oldest of All was surprised that the lady knew at once where to go. She crossed the little cellar and opened another door and went up some more stairs. A servant girl, who was passing with a pan of water, saw her and cried out. "Nora," said the lady, "where is your Master?"

"In the east blue room, Madam," answered the frightened girl. The Oldest of All had never been there before, so he could only follow the lady. But pretty soon she stopped before a closed door and said to him, "Go in, and tell him you have brought a nurse who can make him well."

So the Oldest of All tiptoed into the room and over to the bed. The Master of Big House looked as if he were asleep, he lay so still, and he surely was very sick.

"I have brought you a nurse who can make you well," said the Oldest of All.

"No," answered the Master of Big House, sadly, "there is only one nurse I want, and she is miles away, and will not come to me."

Then the door opened wide and the lady rushed in, dropped down beside the bed and took one of the thin hands in hers.

"Frank, oh, Frank, I have come back," she cried, "and I want to stay and never go away again. I will be good, and maybe I can learn to be a Perfect Lady."

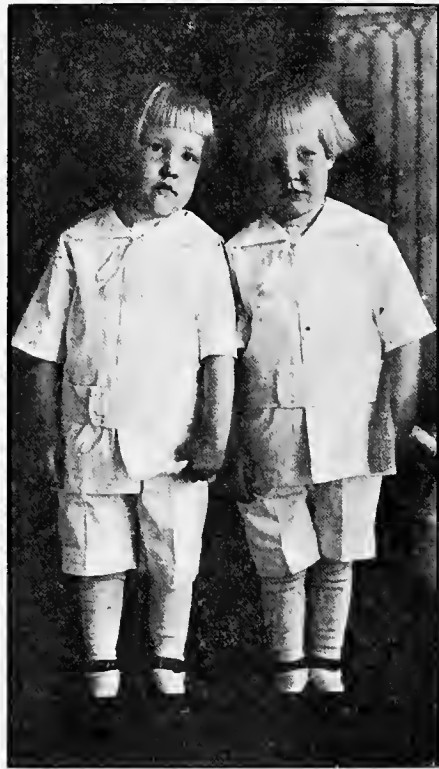
The Master of Big House just looked and looked at her, and smiled and sighed.

"No," said the Oldest of All, very gravely, "you are not a Perfect Lady for you have no Five Children, but you are a Beautiful Lady."

And away off in the Land of Nod, Little Miss Shadow hurried over to where the tired Sandman was sleeping with his head up against a pile of Baby Breezes. "Wake up," she cried, "there is a man in Wide-Awake Land who has not slept for days and days."

And the Sandman hurried as only he can and pretty soon he reached Big House and flew into the blue room. And the Master of Big House opened his eyes and looked at the Beautiful Lady again and said:

"Oh, my dear, Beautiful Lady, promise to sit by my bed and I know I can sleep." Then he shut his eyes again, for the Sandman was on the head of his bed, and Princess Happiness was there, too. And as the Master of Big House slept, he smiled and smiled, and looked oh, so happy!



A Miraculous Escape From Death

The above is a picture of Edward and Emerson Rich, twin boys of President and Mrs. Edward C. Rich, of Montpelier, Idaho. They were born April 15, 1914. Emerson had a miraculous escape from drowning last

November. The Montpelier creek runs in front of the Rich home. A pipe 200 feet long and 6 feet in diameter carries the water of the creek across the street. One day little Emerson was lying on a cement bridge looking into the stream, when suddenly he was seen to fall into the water. The swift current carried him into the pipe. Brother William Chugg happened to be passing at the time. He jumped down from his wagon, ran across the street and caught the child as he came out of the other end of the pipe. The little fellow had been in the water, which was ice cold, between four and five minutes. Brother Chugg carried Emerson into the home of his parents and said to his mother: "Here is your little boy whom I have just got out of the creek. He is almost gone." After a time the little fellow regained consciousness, and the first words he said were: "Mother, that was a good man that got me out of the creek." In less than two hours he was playing with his twin brother as if nothing had happened.

Glad Tidings

XX

HEALTH BLESSINGS

"That the children may live long,
And be beautiful and strong,
Tea and coffee and tobacco they despise,
Drink no liquor, and they eat
But a very little meat,
They are seeking to be great, and good,
and wise."

A Wholesome Drink

Last Summer I joined a party of student hikers on a wonderful mountain climb to the top of grand old Timpanogos. A company of boy scouts headed the procession up the steep trail. How clever and active the young lads were! Brave, true-hearted leaders they!

Pausing where a crystal stream gushed from the rocky mountain side, the boys dipped up water in their

bright tin cups and handed us each a drink.

"Hurrah for the scouts," said a gentleman of the crowd. "May sparkling canyon water ever be their favorite good cheer!"

I have not a doubt but that this gentleman's wish will continue fulfilled. We have the record of thousands and thousands of Latter-day Saint boys and girls whose best and only drink besides milk is pure, cold water. These children, as a general rule, have clear complexions, bright eyes, strong, athletic bodies, beautiful in the glow of health and vigor. In general vitality, they are far above those who do not live thus carefully. Then, too, they are fitted and capable of attaining the highest success and happiness in their life's work.

To obey nature, in her pure and simple laws, is to obey God. Indeed, as told in the wise revelation, strong drinks are not for the body. This means, "taste not, handle not, intoxicating drinks." The drunkard's sad life of misery tells the tale.

Again, hot drinks are not for the body. We are referred to the harmful effects of tea and coffee. These beverages contain ingredients that are not good for the body. Heart-trouble, nervousness, head-aches are the frequent complaints of those who use these drinks constantly. Indeed, the human system does not require their use. The wise person will leave them alone.

Personally, I am with those who sing:

"Oh if for me the cup you fill,
Then fill it from the gushing rill."

Our Daily Bread

The "Air Plant" depends entirely upon the atmosphere for its life. It thrives on the balmy breezes of a summer clime.

A water-lily loves a quiet lake.

The home of a fish is the water. You know what happens to one when placed upon the shore.

Human beings are dependent for life upon air, water, and earth.

Our daily bread grows for us. Look at the fields of golden grain. As you know, the grain is harvested, threshed, taken to the mill, and ground into flour. Mother takes the flour, and makes bread for the table.

Visit the arbors of juicy grapes. Look at the acres of orchard trees, of apples, peaches, pears, plums. Observe also the cultivated gardens, having every variety of vegetables.

Then too, certain fowls and animals provide meat for our use, especially in cold weather.

All these things and many more taken together make up our daily bread.

It is pleasing to our Heavenly Father that these temporal gifts should be used with prudence and thanksgiving.

A Useful Herb

Tobacco is an herb which may be made into medicine and used on bruises. Also, it is good for sick cattle when applied with judgement and skill.

It is also excellent for spraying purposes on plants and trees.

For smoking and chewing, tobacco is very harmful. Saints are taught that tobacco is not for the body and is not good for man. It contains a poisonous substance, nicotine. It tints the hands, weakens the nerves, affects the lungs. Many have suffered from cancer as a result of the tobacco habit.

I am sure that those who are so weak as to thus indulge deserve our sincere pity. Many of these, seeing their sad mistake, will make a heroic effort and lay it aside forever. To become thus clean and free, will be worth the struggle, however difficult.

His Country's Need

I'm just a little chap 'tis true.
Perhaps you wonder what I do
To help our Uncle Sammy out
In this big war. I'm not a scout
Nor soldier, brave and strong and fit,
And yet each day I "do my bit."

At breakfast I just sit and eat
My cream and mush which isn't sweet,
And think that every day I send
My sugar to an Allied friend.
I never waste a bit of bread
Though it is coarse and brown, instead
Of white, which tastes the best to me.
But I just think how glad would be
Some little boys for bread as nice
As that. "The war demand its price"
That's what my Dad and Mother say,
"And every one must help to pay."

I save my pennies, every one.
With shows and candy I am done
Until the Kaiser's licked. When I
Have saved a quarter up, I buy
A thrift-stamp. Can't you plainly see
That Uncle Sam needs boys like me?

Elsie C. Carroll.



The Shoe Ship

By Mrs S. U. Pugh.

Near the pond by a bush an old shoe lay
That was spied by a hen as she passed that way.
It looked as if for a nest 'twas made,
So in time therein three eggs she laid.
And the days passed by and in three short weeks
Those eggs were broken by three small beaks,
And three little pecks you would often hear
If it chanced that you were passing near.
Mother hen would strut and her toes she curled
On the day those chicks stepped into the world;
For hen more loving and proud than she
I'm sure in this world could never be.
But two days after that wonderful day
The sky came tumbling around that way—
The chicks were cuddled up snug and warm
And in all the world there seemed no harm.
But the sun went out and the sky got black
And the water came tearing along down the track
And the pond got so big it looked like the sea—
They wondered wherever their mother could be.
And then the shoe began to float,
It bobbed about just like a boat.
They pecked and pecked in a terrible fright—
Such things they were sure could never be right,
But by and by the sun shone again
The sea was quite calm, there was no more rain;
So the three little chickens born in a shoe,
When the storm was gone, didn't know what to do.
One went on deck just to watch the weather
While down below the others sat together.
The sun was shining but the day was cold,
Those three little chicks were just two days old.
The down on their backs was soft as snow,
But the cold will penetrate you know.
The captain tried to be brave and strong
As he paced the deck that sharp spring morn.
The outlook was bad, there was nothing to eat,
He felt as if he'd been boss for a week.
Still he was the captain and they you know
Have to be brave wherever they go.
As he paced the deck his head was high
While down in his heart was the smothered cry,
"Mother, we want you wherever you be,
Come and find us, come over the sea."
Then he picked up his courage and went below
To cheer his sisters in the shoe's bow;
For they were scared as chicks can be
Looking over the side at the terrible sea.
"Be brave, little sisters, be brave like me,
Mother will come to us soon, you'll see."
"Oh! we want our mother," cried the other two.
"Stop that," said the captain of the shoe.
"We are lucky chickens in our little boat;
Watertight it is, and it keeps afloat."
But their mother heard them as they drifted by.
She gave a great call to their anguished cry,
"Cluck, cluck, little chickens, mother's coming now.
See a stump has caught hold of your shoe-ship's bow.
Jump upon my back, chicks, mother will not sink.
See I'm standing safely in the water's brink."
The captain bravely led the way and perched upon her back,
His sisters followed closely and she walked straight up the track.
But ever when a rainstorm came, they kept inside the door.
And never went a-sailing in a shoe-ship any more.

The Children's Budget Box

Nations Proving the Divinity of the Word of Wisdom

If the people of the world had observed the Word of Wisdom, revealed to the Prophet Joseph Smith, they would have been converted and educated to the conservation of food, and the vital strength of mankind, which are important factors in the great struggle of nations at the present time.

Instead of being fortified by yielding obedience to the word of the Lord, men have found it necessary to legislate and enact laws prohibiting the use of alcoholic beverages, which is a waste of money and a destruction of man's vital powers. Government officials have offered suggestions and passed rules for regulating the production and conservation of grains suitable for bread and other foods for man and animal. This is also outlined in the Word of Wisdom, whereby the Lord points out the various grains and their uses for man and animal. It has also been revealed that meat should be used sparingly. It has been found necessary to issue proclamations at the present time urging the people to follow out a program of diet, wherein the wisdom of the advice given by our heavenly Father is most important and essential in a conflict such as we are now facing. So it is and will be shown that the revelation given by our heavenly Father is an advantage to the children of men, if lived up to.

Sarah Orme,
Tooele, Utah.

Age 14.

A Prayer

Father, we thank thee for the flowers
Thou hast so freely given,
And may our constant effort be
To make this earth a heaven.

Edna Turner,
Bluff Dale, via Riverton, Utah.

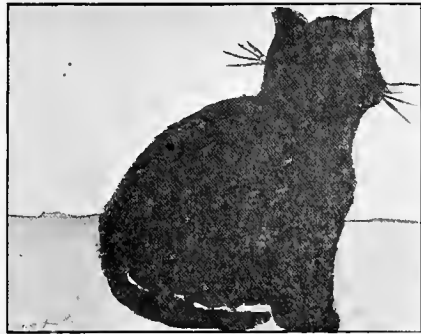
The Sun

I give you light,
From morn till night.
I give you love,
From heaven above.

I give you warmth,
Throughout the day,
Till north wind comes
And takes his way.

I give you strength,
In every way,
And health to live,
Throughout the day.

Jessie L. Altman,
Age 15. Thatcher, Ariz.



By Viola Hansen
3.A. Forest School, S. L. City.

Mary's Lesson

Mary was a little girl who lived in the city. She had no parents, so she lived with an old lady, who was very kind to her.

One day Mary was sent to the store to get some groceries. The woman wrote down what she wanted, and told Mary not to open the paper until she got to the store, then hand it to the clerk. She was tempted many times to open the paper, but she didn't.

When she was coming home, she looked into the basket and found thirteen oranges. "I will just eat the

extra one, Auntie will not know it." So she sat down under the shade of a tree and ate it.

When she had eaten the orange she ran all the way home.

When she got home her auntie asked her if she got all the things and had not eaten any.

She said "Yes." But she had told a falsehood and was ashamed. She told her auntie that she had told a lie, and was sorry. Her auntie said that it would be all right if she would promise never to tell a lie again.

Charity Ames,

Age 14.

Treasureton, Ida.



2B

By R. A. Lund

My Life

(By a Sword)

My early life was spent in the utter darkness of a mine. One day I heard the tick, tick, as of something hitting against the rocks in front of me. A few hours later the light from the top of a strange creature with a sharp edged tool dazzled me.

After that I was put into a car and pulled along by another strange creature, a mule, while the other, which I learned was a man, sat on top. I was taken to a building called a smelter and went through a process called smelting. Next I was put into a mold and shaped into a sharp, shiny blade. Then I was put into a big package

along with some more of my companions.

"What are we?" I asked one of my comrades.

"Why, don't you know?" he asked with surprise, "we are swords."

"Where are we going?"

"We are going to France."

Sure enough, one day we were unwrapped and distributed among the men. A horrible din followed and in the midst of the fight I was driven into the breast of a soldier, who gave a dying groan and fell to the ground, and in so doing I was caught on a piece of wood and pulled out.

I remember no more, for a bursting bomb sent us all to atoms.

Erma Wight,

Age 13.

Parma, Idaho.

Squirrelie

Tell me, little Squirrelie,

Why you are so gay,
Running, hopping all the day,
Chirping on your way.

Is there nothing in this world
That can make you sigh?
Teach me how to be so bright,
Won't you, Squirrelie, try?

"Yes," said Squirrelie, "I will try
But one lesson you must learn:
Always keep your temper,
And always smile, not frown."

Liona Peterson,

Box 156, Oakley, Idaho.

Politeness

Jack was a boy eleven years old. His mother died when he was young, and his father did not seem to care how his children were brought up. So Jack never learned to be very polite. He never said "please," "thank you," "yes, sir," or "no, sir."

So one day his little sister, seven years old, asked him if he did not think he could learn to be polite as her

teacher had taught her to be, that everyone would love him more if he were polite.

Then he made up his mind that he would not speak to anyone without being more polite than he had been. His father had been away about two weeks and when he got home he was surprised to see how his little girl had taught his boy to be polite.

Bleak Monsen,

Route A, Box 1,

Age 10. Aberdeen, Idaho.

My Prayer

Father in heaven to Thee I pray,
O keep me safe through this long day,

Help me that evil I may withstand,
Teach me to keep Thy blessed command.

Grant, Father, that each day I may be
Doing things that are pleasing to Thee.

Father, I know that I've sinned each day,

But forgive me, and lead me in Thy way.

Grant that all bad things I may shun,
Until my earthly mission is done;
Then take me back to thee again,
In the name of Jesus Christ. Amen.

Ethel Jolley,

R. F. D. No. 1, Box 82,

Age 15. Provo, Utah.

Evening

The sun had just reached the west, painting the sky a deep crimson and orange. The birds were twittering drowsily in the tree tops, and the brook at the foot of the trees gurgled sweetly as it slipped softly over the pebbles. The breeze stirred gently among the grasses and the flowers raised their heads to bid the sun a last good night. The trees cast their shadows, making spectral forests on the

grass. The sleepy cows lowed gently to one another and settled down quietly for a summer's sleep.

Lucile Curtis,

Age 13. Box 135, McCammon, Ida.

War Alphabet

A for the armies of countries all,

B for the battles they fight at first call.

C for commander each company needs,

D for the daring of their famous deeds.

E for the English, and

F for the French.

G for the Germans who hide in the trench.

H for the Huns, who are Germans you know,

I for Italians who withstood a hard blow.

J for joined armies, and L many lands,

K for the Kaiser; M men of his bands.

N is for navy, brave men are they,

O is for order which all must obey.

P is for Peace, and Q is for quest,

R is for Russia no more with the rest.

S is for soldiers, T for the trench,

U for our Union, helping the French.

V is for Victory, W for wages,

X is for 'xcellent men of all ages.

Y is for years men have spent in the war,

Z is a letter that helps to spell Czar.

Marcia Vowles,

Age 12. Tooele City, Utah.

Catching Fish

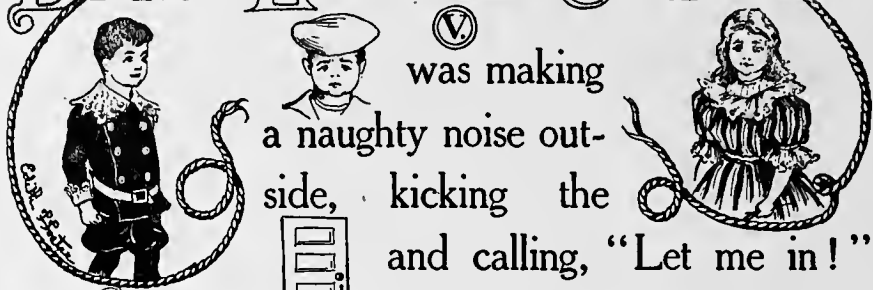
A little boy had a dog, and it would pull himself all around in a cart and he said, "Jack, let us go down to the fish pond and catch some fish and cook them."













They were soon at the pond. Tom said, Oh, see that big fish, Jack; get it, quick, Jack. Oh, there's another," and Jack soon had the basket full, and they went home feeling very happy.

Elden Kingston,

Age 7. Ammon, Idaho.

DEAR LITTLE SHEILA



was making
 a naughty noise out-
 side, kicking the
 and calling, "Let me in!"
 was sewing on a surprise, and could n't
 let him in --- she had turned the  to keep him
 out! On the  lay her long red satin
 ---that was for dear little  to wear; and she had
, , and , making a red satin  for
 the ship's kitty. "Please don't kick the ,
 Tommy, dear," she said. "If you are good, you
 will be very happy to-night." "Why?" asked
 Tommy. "Because it's your birthday," said
 Molly. "I won't have a birthday on
 this old wet , and 
 not here!" shouted Tommy. "There's
 to be a lovely surprise," said Molly,
 through the . "I won't have a surprise!"
 said Tommy. But he did. He and Molly looked
 pretty when they went to dinner.  wore his



velvet suit, a lace collar and a red rose, and
wore her pretty red-and-white striped silk dress and
looked as if she were made of red-and-white.



The shook with ,
and there were and a birthday
with six , and
gay of candies and choco-

lates at Tommy's place, and a lay by
each . Tommy laughed when he saw the ship's

sitting up in a big , wearing a
red ! And when they were having
in trotted the , with trotting
after him, wearing long red . All clapped
their , and that so startled the that

she gave a loud whinny right
there by Molly's . And
then, like an answer, there came
another whinny, far down in the
, and a stamp of !

"Quick!" called the ,
and the took out on a run, her red
flying! "Oh, what was that?" cried the





G-r-r-r

He called his dog Hickory because he had a rough bark.

Hit You?

Snappy: "I see here in the paper that the Germans are shooting a ton of lead in a single shot."

Happy: "That's nothing. Our boys are shooting Teutons."

No Cause for Worry

Cholly: "After all, fools make life amusing. When all the fools are dead I don't want to be alive."

Charlotte: "Don't worry, you won't be."—Boston Transcript.

Just in Time

Freshman: "I woke up last night with a terrible sensation that my new watch was gone. The impression was so strong that I got up and looked."

Sophomore: "Well, was it gone?"

Freshman: "No, but it was going."

Those Questions

"What are the passengers looking out of the windows for?" asked a nervous lady of the conductor.

"We ran over a cat, madam," said the conductor.

"Was the cat on the track?"

"Oh, no, ma'am," assured the conductor. "The locomotive chased him up an alley."—Lehigh Burr.

War Activities.

"I notice that a woman prominent in war activities got hurt in a motor car accident."

"Was she badly injured?"

"Evidently not. The car turned turtle. When it was raised she was found underneath it, still knitting away for dear life, but much flustered because she had dropped a stitch."

Teuton Word of Cheer

When his subjects ask him for food all the Kaiser can answer is: "Cheer up! The wurst is yet to come."—New York Evening Sun.

Cough-fee

Customer: "Waiter, a little bird told me this coffee was not strained."

Waiter: "A little bird, sir?"

Customer: "Yes, a swallow."

Real Art

In the Art Department a few days ago, one of the students drew the picture of a hen so lifelike that when she threw it in the wastebasket it laid there.

Just as He Is

Beggs, Okla., is said to be the place where a minister, marrying a negro couple, asked the woman: "Do you take this man for better or worse?" She interrupted by explaining: "No, judge, I wants him jest as he is. If he gits any better he'll die, and if he gits any wuss I'll kill him myself."

Sudden Fortune

Two young Irishmen in a Canadian regiment were going into the trenches for the first time, and their captain promised them a dollar for every German they killed.

Pat lay down to rest, while Mike performed the duty of watching. Pat had not lain long when he was awakened by Mike's shouting:

"They're coming! They're coming!"

"Who's coming?" shouted Pat.

"The Germans," replied Mike.

"How many are there?"

"About fifty thousand."

"Begorra," shouted Pat, jumping up and grabbing his rifle, "our fortune's made."

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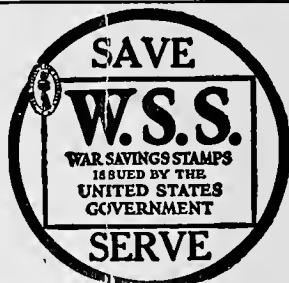
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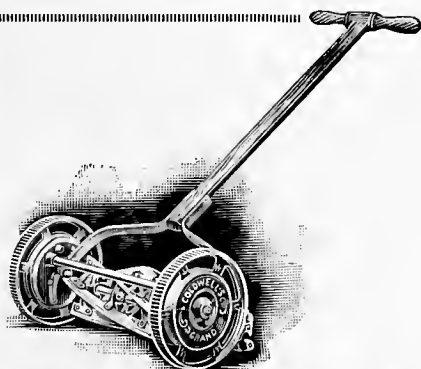
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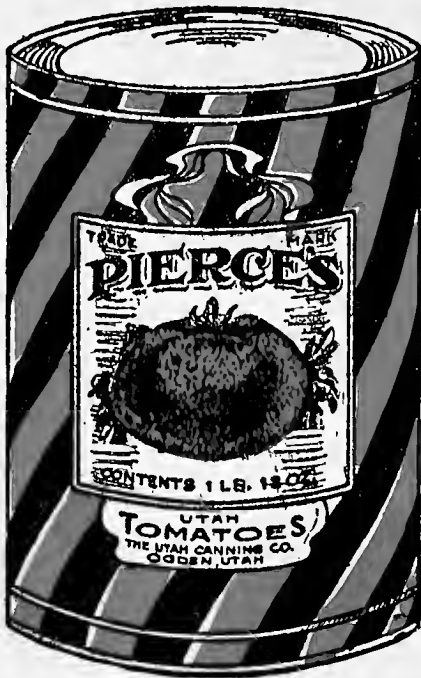


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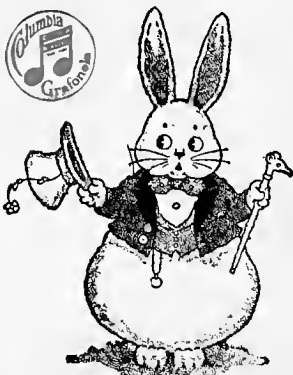
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